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Number 21

# THE CONGREGATIONALIST

Boston Thursday 21 May 1896



REV. NEHEMIAH BOYNTON, D. D.

*Recently of Boston; now of Detroit.*

AT the present day you can approach a truly religious man and face him with any amount of discouraging statistics. You can tell him that fewer people are attending church. You can point to the mighty power of the press and say that that power is increasingly used for the purposes of evil, and still, after you have said your worst, you cannot compel your religious man to believe the worst or to believe that that mighty agency is to have any other power than to fulfill the purposes of God in the world. You can point to the institutions of religion. You may say, "Here is a flaw or here is a defect"; you may say that religion is a failure and that life is not worth living; and still the man who has been introduced to God will only smile at your words. He knows, because he knows God, that this universe of ours is, in spite of its defects, but fulfilling the great, the divine will of him who was and is and is to be. And the spirit of a great hopefulness will take possession of the soul of a religious man just in proportion as he finds himself in the presence of these things which are dark and discouraging. He will confess that so far as the universalities of life are concerned nothing is plainer than this, that God, the God of love, still holds his universe, in every department, in the hollow of his hand; that his will is to be done in earth as in heaven, and that his kingdom is to come here that it may come there.—*From a sermon by Dr. Boynton.*

## EDUCATION.

— Union College will conduct a summer school at Saratoga, July 6-Aug. 14, for men and women, without examination. Each course will be equivalent to one term of a three-hour course in the college. The languages, mathematics and a few scientific subjects are offered.

— Not unmindful of their debt to the benefactor of Whitman College, the citizens of Walla Walla, Ore., have forwarded a cane to Dr. Pearson's made from an apple tree grown from seeds carried from New York in 1835 and planted on mission grounds in 1836. The trees are still growing. The cane is handsomely mounted and appropriately inscribed.

— Mr. William Deering still continues to show his interest in the prosperity of the Northwestern University at Evanston. Last week he added to his previous gifts of more than a quarter of a million dollars nearly as much more. A portion of the sum is to be used as an endowment, the remainder, after the deficiencies in certain losses which are temporary in their nature are made up, is to be devoted to the erection of a building for an academy to be known as Fisk Hall, in memory of the efficient principal of the academy. The gift was made without consultation with any of the authorities and took every one by surprise. It has been made at a time when funds are greatly needed and will tide the university over a very hard place in its career. In numbers the school was never more prosperous.

— Atlanta University at its approaching Commencement will inaugurate a series of conferences of its graduates to discuss the condition of Negroes living in cities. There are about 1,250,000 of such Negroes, or one-sixth of the entire Negro population of the country. Their condition differs widely from that of the plantation Negroes, and gives rise to a set of problems of great interest and importance not only to themselves but to the white race as well. These problems are being carefully studied by some of the graduates of the university, and their investigations will form the basis of the proposed conferences. As a large majority of the graduates are working for the uplifting of their race in the cities and larger towns of the South, their opportunities for such investigations are unrivaled, and it is hoped that some valuable results may be secured. The special subject of the first conference will be the reduction of mortality among Negroes living in cities. Carefully compiled data as to the present high death-rate will be presented, its causes will be sought and remedies suggested.

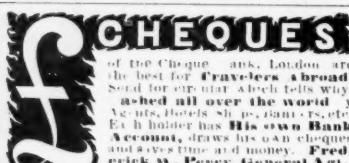
FOR A SUMMER HOUSE.—The time has come when our columns are gradually filling up with advertisements of the summer, but among all the different subjects covered by this summer advertising there is nothing so interesting as the "Delft" furniture for summer cottages, which has been introduced this season by the Paine Furniture Co. In another column of this paper may be seen an engraving of a "Delft" chifforier.

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## The Congregationalist's

## PILGRIMAGE

TO ENGLAND AND HOLLAND

## BULLETIN

\* \* \* The party sails on the Steamer **Columbia**, from the Hamburg-American Pier, Hoboken, June 4, at 7 o'clock, A. M. Passengers may embark the night before between six and nine o'clock, or later, if necessary.

\* \* \* A supplementary announcement will be sent this week to the members of the Party. It contains important information and answers several questions which have been asked us recently.

\* \* \* A single vacancy in the membership of the Party is available as we go to press.

A Souvenir List of the Party will be published by *The Congregationalist* on the day of sailing. Sent, postpaid, for 10 cents.

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AND BOSTON RECORDER.

*The Recorder founded 1816: The Congregationalist, 1849*

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# THE CONGREGATIONALIST

Volume LXXXI

Boston Thursday 21 May 1896

Number 21

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THE flying visit of our managing editor the other day to Farringdon Hall in London, the headquarters of English Congregationalists, made us doubly sure of the welcome which our brethren across the water are preparing for the members of *The Congregationalist's Pilgrimage* which sails June 4. The English committee, that day in session, was almost overwhelmed with invitations from those who would pay social attention to the American company, and, as their stay is necessarily limited in time, it was decided that some of the proffered pleasures would have to be foregone. There will be, however, an ample supply of interesting functions, including a special service at St. Paul's, followed by afternoon tea at Archdeacon Sinclair's, a reception at Dr. J. G. Rogers's church in Clapham and a somewhat more elaborate gathering of the same nature at Farringdon Hall, which will represent the united hospitalities of the London churches. Special escortage through Westminster Abbey is also to be provided and, if time permits, there will be a drive to Highgate, a delightful suburb of London, rich in historic associations. The musical excellence of the Sunday services at Union Chapel, Islington, arranged with the Pilgrims especially in mind, will doubtless attract many of them. The mayor of Plymouth has solicited an opportunity to receive the Pilgrims in a formal way and at almost every prominent point in England which the party is to visit special courtesies are being extended. We had personal assurance from the American ambassador, Mr. Bayard, that he would be present at Gainsborough, June 29, when the party is to have a share in the laying of the corner stone of the new church. Moreover, our representative at the court of St. James also told us that he was looking forward to the occasion with much personal anticipation. It is possible that a large delegation of London Congregationalists may join the American Pilgrims at Gainsborough for that particular ceremony. The editorial staff of *The Congregationalist* will be represented in the membership of the party by Dr. Dunning

and Rev. Morton Dexter and by Miss Frances J. Dyer, editor of the Home department, and Mr. Alfred Dawson, our London representative.

Unfortunately it is one of our fellowship who has drawn down upon him the just condemnation of the intelligent by his exaggerated estimate and public proclamation that one of our Massachusetts manufacturing towns with a population of 84,000 has 7,000 women who are leading immoral lives. The trouble with such sweeping statements is that they are absolutely incapable of verification. Every now and then, for instance, some one asserts publicly that from seventy-five to ninety per cent. of the young men of the country never attend church. Such generalities, based on no careful investigation and without defining exactly the terms used, make cool statisticians of the type of Carroll D. Wright and Dr. S. W. Dike weary.

The Methodist Episcopal journals, commenting upon the decision of the General Conference to refer the question of admitting women as lay delegates to the annual conferences again, generally interpret it as a triumph of grace, common sense and just regard for regular constitutional procedure. We suspect there will not be the same degree of unanimity respecting the retirement of Bishops Bowman and Foster from active service on the Board of Bishops, for the manner of doing, what most would probably describe as a necessary act, does not seem to have been considerate of the feelings of those most vitally concerned, viz., the veteran servants of God and the church. The favor with which the committee on episcopacy looked on the plan to elect a Negro as bishop has not found response among the delegates, for although Prof. J. E. Bowen of Atlanta, an educated and talented teacher and a worthy representative of the Afro-American people, received a large vote on the first two or three ballots it soon became apparent that he could not win.

Dr. James Spurgeon has recently resigned the presidency of the Pastors' College in London created by his distinguished brother. His position within the circle of which Pastor Thomas Spurgeon is now the center was becoming impossible, and his withdrawal sooner or later was inevitable. The Pierson affair was the culminating point in a long and painful drama, straining the relations between uncle and nephew to the breaking point. Dr. Spurgeon elected to publicly submit his resignation in the midst of the Pastors' College Conference, giving as his reasons difference with his co-trustees of the college, and the knowledge gathered from the proceedings of the last meeting of the Tabernacle Church that as president of the college he had not its hearty support. In the course of his speech he let fall some provocative sentences, but Mr. Thomas Spurgeon, who presided over the meeting, exercised wise self-restraint in declining to reply to his remarks. Dr. James Spurgeon

is a man of considerable ability, and he unquestionably rendered valuable service to his brother. It is a pity that he should have to go, and the manner of his going is still more to be deplored; but he has an unfortunate knack of making himself personally unpopular with many people, and it is certainly better for one who is out of sympathy with the present pastoral arrangements of the church to sever official connection with its institutions. Mr. Thomas Spurgeon and his assistants will now have a clear field, and he must be a very mean-spirited person who does not wish one who has shown such a level head and a good heart continued success in his great undertaking.

The large circle of persons interested in Dr. John H. Barrows's visit to India, and his forthcoming series of lectures there, will be glad to learn that the nearer he approaches to his destination the stronger grows his conviction that the peculiar kind of work marked out for him will prove acceptable and helpful to the high class audience for which his lectures are particularly designed. He expects to remain in Germany until December, when he will set his face toward the East, having improved the intervening time in equipping himself more fully for his task. He ran down to Paris, three weeks ago, to confer with gentlemen there in regard to holding, in connection with the world's fair in 1900, a gathering similar to the Parliament of Religions at Chicago in 1893. While in Paris he was the recipient of conspicuous social attentions from men representing clerical and lay, business and professional interests in the French capital. Dr. Barrows has consented to give occasional glimpses to our readers of what he is seeing and hearing on this unique journey of his.

Here are the exact facts with reference to the Whitman College endowment fund, and those who believe that this institution, so strategically located and so manifestly a creature of divine Providence, ought to be properly equipped should face the situation and come speedily to its relief. On May 1 the contributions in cash and pledges, including the \$25,000 which the education society undertook to raise, had reached the sum of \$103,712. Of this amount \$50,000 were raised in Walla Walla, conditioned on securing Dr. Pearson's gift. The sum still remaining is \$46,287, and this must be secured by June 17 to comply with the conditions set by Dr. Pearson. As yet no large single gift has been made in the East. A private letter just at hand from the indefatigable President Penrose says: "I do not believe the God of Marcus Whitman and of Cushing Eells, in whose name the college was founded, will suffer it to fall now after these years of faithful service just as a greater opportunity for service opens before it. The students last week made this crisis the subject of special prayer."

The *Christian Observer* (Presbyterian) of Louisville, which recently called the American Missionary Association "the American Miscegenation Association," is not alone in its opposition to the education of the Negro. Here is the *Richmond Christian Advocate* (Methodist) of May 14, from which we cull the following choice, Christian, humane sentiments:

Wise and brave men would have dealt with the negro as a negro. Our code tinkers became infected with the Northern notion of a negro—that he is a white man with a sooty skin. . . . We have legislated upon the theory that a negro, with only two removes from a man-eating beast of the lowest type of intellect, could achieve in a month what the Webster species could attain only in ages. . . . The robbery of the white man has been a curse to the negro and the State. The African can never in the South enter into the professions where education can be of use. . . . The negro is without gratitude. He always enlists his ballot against economy in public affairs. He murders right and left, without any sign of remorse or concern. This progeny of imported Cannibals are in our midst, etc.

We take the liberty of saying that the "Northern notion" of a Negro is that skin has nothing to do with manhood. The *Advocate* apparently expects from a race debauched by servitude and robbed by white Virginians obedience to a higher code of ethics than its masters revealed when they were in power. If most Southern preachers had less concern for "sound doctrine" and more zeal for elevating the morals and enlarging the horizon of the Negroes, many of "the sons of the freedmen" about whom the *Advocate* now raves would not be assaulting women or loafing about railway stations, village stores or city corners. Fortunately, Dr. Lafferty of the *Advocate* represents a type of Southern editor that is passing away, and the more intelligent of the whites realize that even if, granting it for the sake of argument only, the Negro is "merely a talking gorilla," the South cannot afford to permit him to remain so.

#### COMITY IN FELLOWSHIP.

As an outcome of the recent unhappy affairs in which Rev. C. O. Brown, who has just left the pastorate of the First Congregational Church in San Francisco, was concerned, the Bay Conference of churches has suspended him from fellowship. After apparently deliberate examination, including a sufficient adjournment, it voted to suspend Dr. Brown "until such time as in the judgment of this conference he shall have lifted from himself the burden of suspicion and doubt resting upon his reputation, and shall have proved himself worthy to be restored to the fellowship of the churches.

The Dubuque (Iowa) Association of churches immediately adopted resolutions which, after a preamble, say:

Resolved, That we view with deep regret the manifest unfairness and great injustice which has been done our brother by the Bay Association.

Resolved, That in the name of justice we urge these brethren to reconsider what seems to us an unwise and hasty action.

Resolved, That we extend to Rev. Charles O. Brown our sympathy, our confidence and our Christian greetings, and, furthermore, the assurance that within the bounds of our association he will always find a hearty welcome; and

Resolved, That these resolutions be spread upon our records and a copy forwarded to Dr. Brown, to the Bay Association and to our denominational papers.

As one of the "denominational papers" thus invoked we are called upon for our opinion. There is, indeed, a grave question of comity which ought to be discussed.

Did the Bay Conference of churches transcend its rightful powers? No. The action of the National Council in 1886, although not law, doubtless expresses Congregational principle. It says that standing in our ministry depends upon three things—church membership, ordination and "reception as an ordained minister into the fellowship of the Congregational churches in accordance with the usage of the State or territorial organization of churches in which the applicant may reside, and such standing is to be continued in accordance with these usages." The Bay Conference in its constitution expressly takes charge of ministerial standing. Dr. Brown was aware of that fact when he became a member of that conference. Neither he nor any other person had any right to allege want of jurisdiction. In the exercise of this admitted right the denominational standing of Dr. Brown was suspended. The action was taken by those among whom he lived, by the churches in sufficient numbers to constitute a conference, extensive in territory and dignified in character. The internal comity of the denomination had left the question, in the first instance, to that conference.

Although the Dubuque Association is silent upon the matter, it is possible that the question may be raised whether the Bay Conference was debarred from action by the prior action of a council called by the First Church for its own enlightenment, and upon the request of its pastor. We think not. (1) The established usage in California explicitly places questions of fellowship in the custody of territorial conferences of churches, and no single church can rightfully, through a council of its own selection, anticipate and prevent action by the whole body of churches which has fellowship in charge; but (2) there was no antagonism. The action of the Bay Conference seems to have been in exact pursuance of the result of council. That council, while deciding that the evidence did not sustain the serious criminal charge, expressly refused to exculpate him from suspicion caused by certain facts which appeared in the hearing. The Bay Conference was in harmony with this decision of a question of fact.

The Dubuque Association proceeded, in a feeling of generous sympathy, to sit in judgment upon a sister conference. It has condemned that conference, its acknowledged peer in every respect, in harsh and severe terms. It has uttered this condemnation without real knowledge of evidence presented at the hearing, and plainly without the possibility of investigation. At a great distance from the conference whose action it condemns, it has been impossible for it to appreciate the circumstances under which the California churches acted. To our mind the course taken by the Dubuque Association has not merely violated the comity of our churches, but in its sharp condemnation has violated the principles of justice and charity. For five years Dr. Brown lived within the bounds of Dubuque Association, honorably and without reproach. We are not prepared to say that its present confidence is not amply deserved. We are by no means sure that the final result will not fully vindicate him. But we must insist that our churches had left to the Bay Conference, in the first instance, the question of ministerial standing. The action of Dubuque has, not without reason, excited the derision of other

denominations. It has struck a harder blow to our polity than any outside enemy could possibly deal. Its course unfortunately is calculated rather to hurt than help the one whom it would assist. It can fellowship him within its bounds; but the churches at large will ask which is likely to be correct—the body in which he was a resident and of which he was a member in California, or one which acted without investigation on the upper Mississippi.

But an important question remains to be considered. While in the first instance the Bay Conference has the charge of its own and the denominational fellowship, is there no remedy for a possible injustice? Certainly there is. The National Council in 1886 not only acknowledged the principle which leaves local fellowship untouched, but it went on to say, "it being understood that a *pro re natu* council [i. e., one called for the occasion] is the ultimate resort in all cases in question." According to this established principle Dr. Brown would have the undoubted right to demand the convening of an impartial ecclesiastical council to consider his denominational standing, and he would have the absolute right to name one-half of the churches to be invited. He would undoubtedly have the right also to object to the membership of any church from the conference which had condemned him. The Dubuque Association could itself have proposed such a method. By so doing it would have helped the brother whom its hearty and unwarranted condemnation of a sister conference, however that action may have been prompted by a generous love for a brother whom it thought to be injured, certainly has not assisted; while its recognition of an acknowledged Congregational method would have spared us the flings to which our trust in principle rather than force has in this instance left us exposed.

#### MINISTERIAL DIVORCE IN THE EPISCOPAL CHURCH.

The full text of Bishop Lawrence's decision, suspending Rev. S. R. Fuller of Malden, Mass., from the ministry for two years, has been given to the public but not the evidence upon which it has been based. According to the bishop's statement, the admitted facts are that Mr. Fuller sought and obtained a divorce from his first wife on the ground of desertion, the case not being contested by her, and to her he left the custody of the children. Wishing to be married again, he applied to an Episcopal rector, who asked advice of Bishop Thompson of Mississippi, to whom at the same time Mr. Fuller submitted proofs of the adultery of his divorced wife, hoping for a decision from him that she was guilty, which would clear the way for a canonical marriage, but without notifying her or allowing her a chance to defend her reputation. The civil court to which the first wife appealed has determined that Bishop Thompson did not so decide, though the officiating minister evidently believed that he had done so in some sense or he would not have proceeded to assist him in solemnizing the second marriage, and Mr. Fuller evidently believed so.

The canon law is that ministers of the Protestant Episcopal Church having a surviving wife cannot marry unless a divorce has been secured on the ground of adultery; but it is a widespread opinion in the denomination that a bishop may decide in

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case of divorce on other grounds that the evidence carries also proof of adultery, and this opinion Bishop Lawrence allows for though he probably does not share it.

Amid the conflicting opinions which the case has called out it is clear to us that the power supposed to reside in bishops of the Protestant Episcopal Church of extending the decisions of the civil courts in cases of divorce is a dangerous one and cannot too soon be repudiated. The peril and scandal of the case rests exactly here. It has left Mr. Fuller legally married by the civil law and suspended by his bishop for what in plain terms, from the bishop's point of view, must be called at least a grievous scandal. A secret court, such as Mr. Fuller thought he had secured, which would privately pronounce a woman who had not been heard guilty of a crime, in order to allow a minister to marry again, has no place in American church life.

Bishop Lawrence himself, according to letters published since the decision, seems to have put himself in a disagreeable position. As Mr. Fuller's adviser he approved of the form of divorce. He declined to pass upon the disputed question later on the ground that it was unjust to do so without citing the divorced wife, but he allowed another bishop to be consulted when his refusal would have stopped the marriage altogether, while in his sentence he is forced to declare and make effective the opinion which he had earlier evaded. As regards Bishop Thompson, the decision amounts to a censure in fact if not in words. As regards Mr. Fuller, he is placed in the unpleasant predicament that he must either publicly prove his first wife guilty of adultery, or he must be counted canonically guilty of what seems to the public, under the bishop's decision, very like the same offense. And the perplexing part of it to the general public must be that a marriage solemnized by the joint action of a bishop and a minister is practically pronounced invalid by another bishop and his diocesan standing committee. And what steps can the confessedly innocent party take to vindicate her rights, who, having been married by bishop and rector, now finds her status as wife so far held in doubt that it becomes a reason for the suspension of her husband from this ministry?

Mr. Fuller's own opinion of the diocesan standing committee's action and the bishop's sentence appears as we go to press. He insists, in a letter to Bishop Lawrence, upon his entire good faith and innocence of wrong in the whole transaction, refuses to submit to any condemnation or disciplinary sentence whatsoever, formally declares his renunciation of the ministry in the Protestant Episcopal Church and demands immediate deposition therefrom on the ground of that renunciation. This is a natural, though doubtless painful, step for him to take, but it leaves the questions involved in the case as much in suspense as ever. A clear definition of the powers of Protestant Episcopal bishops in divorce cases and of their mutual relations of responsibility in counsel is clearly in order.

The stream of gifts and bequests to our educational institutions widens each year, as we pointed out last week. And since we last wrote the University of Pennsylvania has received \$100,000 conditioned upon its receiving \$1,000,000 within a specified time; North-

western University, Evanston, Ill., has been given property worth \$215,000 by William Deering of Evanston, which will be added to its endowment fund; and Wellesley College, so deserving and hitherto not overburdened with large gifts, has been given \$100,000 by the children of the late William S. Houghton of Boston. This will provide a chapel for the college, and will we hope be the forerunner and inspirer of other much-needed gifts.

## A MEDITATION FOR WHITSUNTIDE.

The life of our Lord had a double climax, first at the opened tomb, whose memory every week recalls with its day of rest and worship, and then, following the quiet days of prayer and expectation, in the manifested coming of the Holy Spirit on the day of Pentecost. In God's work every consummation is also a beginning. The incarnation opens a way for the perfect life, the life for the sacrifice, the sacrifice for the resurrection, the resurrection for the brief opportunity of teaching and the gift of the life-giving and truth-revealing Spirit.

When we think of the day of his appearing, the Pentecost of the old church and the new, with its immediate fruitfulness and its promise of help for centuries to come, we are thinking at once of a completion and an initiation.

What the church most needs today is to accept and live up to the truth that she is in the era of the personal work of God's Spirit. Institutions, creeds, traditions are valuable so far, and only so far, as they express his taking of the things of Christ and showing them to us. We are not to be afraid to discard the old if through his teaching it is shown to be outworn and useless. We are not to be reluctant to accept and test the new, if it evidently belongs to the development of his purpose. Courage to receive the indications of his teaching with open mind, to accept new conclusions and break, if need be, with old convictions and prejudices, is to go hand in hand with a vital faith in his leadership, and a reverent and respectful attitude toward the beliefs and institutions of the earlier time. There is to be no delight in breaking with the past, but if need be the break is to be accepted without misgiving and without remorse.

It is always to be remembered, however, that God's methods are not violent and revolutionary. The new life grows in the conditions of the earth. The present is rooted in the past. New views of truth have come out of views the fathers taught. Behind the reformation and revivals of the ages are the prayers and efforts of those who held and practised and studied truth in quiet lives. God makes an army ready to be led before he raises up a leader. If any one imagines that he has a call to proclaim a view of truth which is contradictory to the whole experience of God's people hitherto, the chances are enormously against his message having the sanction of God's Spirit. The risk of novelty is that it may prove to be merely a transient incident in the thinking of the church, to be discarded and forgotten—one of the wrecks which strew the path of progress, to the profit mainly of students of the vagaries of the human mind.

This progress of doctrine and of life, which it is the work of the Holy Spirit to bring to perfection, must not, therefore, be considered either as detached from the past, or as incapable of discarding means which it

has once found useful. At the beginning it accepted forms of worship from the synagogue and methods of polity from the ancient customs of the Hebrew people. The church in Jerusalem still worshiped in the temple. At the council of the apostles a law was made for the whole church which has since been disregarded by that church for eighteen centuries. The Sabbath Day and the Lord's Day begin side by side and then, without dispute or excitement, the older observance is merged into the full keeping of the Lord's Day, in which all that is valuable of the Sabbath is preserved, but for whose observance there is not one Bible precept.

But in all growth and through all changes there has been one Lord present with his people and one teaching Spirit, using the means and instruments appropriate to his immediate purpose and to the possibilities and surroundings of the churches. We cannot hope for full enlightenment, the day has not yet dawned for that, but the treasure house of warning and example in the past grows ever richer and fuller and the faith of the living church in the living Spirit, working in it to will and do of his good pleasure, grows stronger and brighter day by day.

## ONE HUNDRED YEARS OF CONGREGATIONALISM IN OHIO.

Ohio Congregationalism is a child of sturdy growth. No one could have looked upon the faces of the men who met in their forty-fourth annual association this year at Marietta, have listened to the papers they read and the addresses they made without feeling that the principles and polity of the Pilgrims and the Puritans are in good hands. It was a happy thought of Pastor Dickinson to unite the celebration of the centennial anniversary of the organization of the church in Marietta with the exercises of the association, and thus permit the entire State to have a part in it. The memorial volume which he has prepared, and which the Ohio Congregational Historical Society will publish, will be enriched by papers contributed by men living as far distant from each other as San Francisco and Boston. The ten papers thus brought together, in addition to the information which Dr. Dickinson has gathered concerning the local church organized Dec. 4, 1796, will be a mine of wealth for the future historian.

Marietta is an interesting place to visit. For the States formed out of the territory granted the Ohio Company by the famous ordinance of 1787 it is well-nigh as sacred as Plymouth Rock for the descendants of the Pilgrims. The place where the "Pioneers" landed is marked by a granite column giving the date of the landing, Aug. 19, 1788, and the names of the heads of the families. Just up the hill is the site of the Campus Martius, or the Stockade, within which these pioneers lived during the Indian War of 1791-5. Here, too, is the oldest building in the State, the shop put up by the Ohio Company, a little one story building still in good repair. Here, too, is the house which Gen. Rufus Putnam built out of material which went into the stockade fort, where so many plans were formed which have resulted in blessings to the State and the nation. The old records of the church, with its confession of faith, are in the clear handwriting of the general. As one turns the leaves of the book the priceless value of such records is apparent.

The Marietta church was formed of good elements. It was formed after the principles of the Cambridge Platform, and thus represented Massachusetts rather than Connecticut Congregationalism. A little group of churches in this corner of the State grew up under the lead and with the help of the mother church. Though having no fellowship with other Congregational churches in the State, they remained true to the principles of the founders and to the traditions they had brought with them.

Present day Congregationalism in Ohio has been formed of various elements. There is in it this Massachusetts element of the Marietta churches. Still more prominent was the Connecticut element brought with them by the settlers on the Western Reserve, where Congregational churches were planted early in the century, which, in spite of the Plan of Union which the fathers in Connecticut favored, refused to give up the principles they had long cherished. Thus the churches were Congregational, while the ministers for the most part were content to belong to presbytery. Another element came into this church life through anti-slavery discussions, and still another through the peculiar views held by Presidents Mahan and Finney of Oberlin. Then there were the Welsh churches, no less true to the fundamental principles of our polity than the churches formed by the men and women who came from the East. Various unsuccessful efforts were made in the beginning of the century to bring these churches together in a single association or conference. Even local conferences had only a brief and feeble life.

For more than fifty years Ohio Congregationalists lived as strangers to each other. They had no organization through which they could do aggressive work. In 1852, when the present association was formed and these various elements were happily united, there were nearly 200 churches in the State, the majority of them in its northern portion. Since that union progress has been rapid. Institutions of learning like the college at Marietta, the college at Hudson, now known as Adelbert College at Cleveland, prospering so finely under the presidency of Dr. C. F. Thwing, the seminary at Painesville, the college at Oberlin and the mission work in the larger cities, especially the Slavic work in Cleveland under the direction of Rev. Dr. Schaufler, are indications of the vitality of later years. One need but compare the history of our churches the last half-century with the history of the half-century which preceded to perceive the benefits of organization. Of course, there are regrets, as there always will be, over that Plan of Union which cost us so much, but the losses have in part been made up, and under the better methods of the present day may almost disappear in the course of another half-century.

The tolerant spirit which prevails in Ohio among brethren who differ widely on many points adds immensely to the strength of Congregationalism. But with all the divergencies on minor points, there is no divergence on the fundamental principles of the gospel. All seek to be true to the same Master. Each in his own way seeks to lead men to Jesus Christ as the only and all sufficient Saviour. Those who have been accustomed to attend gatherings of Congregationalists at the East can but feel at home in a gathering like this in

the valley of the Ohio and the Muskingham.

The variation from the original type of Congregationalism as seen either in Massachusetts or in Connecticut is no greater than the change in the spirit of the times has called for. It is so slight, in fact, as to make it difficult to detect any real difference between the polity as developed in the Interior and that held on the seaboard. One can but feel that the needs of East and West are the same, a spirit of completer consecration, of greater self-sacrifice, of larger benevolence, and of unwearied patience in the discharge of duties, which press alike upon all who call themselves the servants of Christ, whether they live in New England or in the far West. Home and foreign missions, Christian education, the saving of cities through the leavening influence of the gospel, the adaptation of work through the church to every phase of present need demand efforts and means which might well appall were not the promised results so full of certainty and hope.

#### UNRESTRAINED INDIVIDUALISM; OR "THE SOCIAL GOOD."

Cardinal Manning, whatever his defects as a teacher and priest may have been, won the sympathy of the masses in his last days by standing as their champion in contests involving their right to receive a living wage. Quietly but surely Bishop Potter of the Protestant Episcopal diocese of New York has been forging to the front as a Christian clergyman willing and competent to adjudicate in labor contests and eager to settle them by the ethics of Christ as well as by man's sense of justice. But he has seldom, if ever, made a decision more clearly revealing his courage, or more significant, than the one rendered last week as arbitrator between the lithographers of New York city and their employers. He decides in favor of the employers on the point involving the number of hours of labor per week, and in favor of the employés in their demand for the abolition of piecework and a minimum scale of \$18 per week, less than which no competent workman is to receive.

This decision may or may not be just. Piecework may or may not be permissible and conducive to "the social good." The point to be noted is that Bishop Potter in rendering his decision does not pose as a compromiser, but as an arbitrator, as a judge. He says:

I do not see how there can be any compromise between opposing principles. If, nevertheless, the arbitrator or referee is required to give a decision, it seems to me that he must consult his highest conscience as to which of the opposite tendencies makes for the *social good*, and side with one or the other of the parties accordingly. In the interest of arbitration as a means of settling labor disputes this point should be clearly stated, so that the distinction between arbitration and compromise may come to be recognized. . . . I regard the abolition of piecework in the lithographers' trade and a fixed wage, with the provisions above stated, as measures in harmony with the tendencies that make for *social progress*, and therefore decide in favor of the men on these points.

Note especially the words which we have italicized. They come with the authority of a Christian teacher, speaking as he believes for his Master, to the heads of thirty-nine firms with a capital of \$10,000,000, saying: Halt in your competition. Consider the social good as well as personal pecuniary profit.

#### GOD OUR COMFORTER.

This is one of the sweetest attitudes which God has revealed himself as assuming towards us. "As one whom his mother comforteth" is one of the inspired descriptions of the troubled believer receiving divine consolation. No picture is more beautiful in itself or its significance than this one drawn from the everyday occurrences of domestic life. A little child, hurt or frightened, nestling sobbing in its mother's arms with a loving face smiling down upon it and gentle tones soothing it back to peace and happiness—so, says the sacred Word, our heavenly Father comforts his troubled children and cheers them.

Grown-up children often are the most childish of all, and none of us ever outgrow the need of divine comforting. When temptations assail, when sorrows engloom, when hopes fail, when all which this world can give proves empty, we should go distracted were it not for the relief which we find in telling everything to God and in being reassured by him. He comforts us by brightening our skies, by strengthening our hands, by opening for us fresh resources, and, most and best of all, by sending to us his spirit of consolation and cheer, by perceptibly drawing near to bless us when we pray.

We should be ashamed to receive such comfort unappreciatively. And we can testify to our sense of its preciousness by seeking it often, by bearing witness to others of its sweetness, and by trying earnestly to deserve it. Especially must we strive to comfort others in their need, and not merely from a sense of duty but with something of that deep and unfailing sympathy and love which God shows so freely to us. To receive comfort and to refuse to give it in turn betrays a selfish heart indeed.

#### CURRENT HISTORY.

##### Domestic Politics.

Republican State conventions held in Missouri, West Virginia, Washington, North Carolina and Wyoming have indorsed Mr. McKinley. The Delaware convention refused to commit itself to his candidacy and split. The North Carolina convention indorsed bimetallism, but this is counted as a gain for conservatism, for it was feared that a free coinage of silver plank would be adopted. Missouri and Washington came out unequivocally against the free coinage of silver, the result in Washington being especially notable as the State now has two silver senators at the capital. The Colorado Republicans, in State convention assembled, rejected the advice of Senator Wolcott, will not send him to the national convention as a delegate, and gave Senator Teller full authority to lead in a bolt from the St. Louis convention should its plank on monetary standards not be satisfactory to him and his free silver constituents.

The result of these conventions makes it more and more apparent that unless a decided reaction against Mr. McKinley, headed by business men and not by a boss like Mr. Platt of New York, sets in, Mr. McKinley is foreordained to be nominated at St. Louis. There are, however, some signs of such a reaction so led, caused by Mr. McKinley's shifty record in Congress and his silence now, and prophets with memories are citing the rejection by former Republican conventions of men

who a month before seemed to have as strong a grip on the delegates as Mr. McKinley has now. Mr. McKinley's friends excuse his sphinxlike attitude by the statement that the candidate has no business to shape the platform; they assert unqualifiedly that he will stand squarely on a gold platform if it is formulated. His critics affirm that his silence now is causing depression in business at home and mistrust of our credit abroad, and that the American people love a man of conviction rather than a trimmer and straddler. The American Protective Association has withdrawn its boycott of Mr. McKinley; its supreme council now places him in line with other Republican candidates as worthy of support, and declares specifically that he is in full sympathy with the aims of the protective association. Such an endorsement as this, of course, is a two-edged sword. It injures as well as strengthens his candidacy. Cardinal Gibbons's latest utterance shows how Roman Catholic voters may act. He says:

Much as I would regret the entire identification of any religious body as such with any political party, I am convinced that the members of a religious body whose rights, civil and religious, are attacked will, naturally and unanimously, espouse the cause of the party which has the courage openly to avow the principles of civil and religious liberty according to the Constitution. Patience is a virtue, but it is not the only virtue. When pushed too far it may degenerate into pusillanimity.

#### The National Legislature.

The Senate has passed the River and Harbor Bill, carrying appropriations of more than \$12,000,000 and authorizing contracts for projects involving an aggregate liability of more than \$50,000,000. The vote of 57 to 9 in favor of this bill will serve to accentuate the expected veto by President Cleveland. Mr. Dupont of Delaware has been refused membership in the Senate, the former Republicans—but now silverites—Messrs. Jones and Stewart of Nevada, casting the decisive votes against Mr. Dupont, supposedly for fear that he would strengthen the anti-silver forces in the Senate. The Senate has done well to pass the act making one year's residence in a territory a prerequisite to obtaining a divorce there. The House committee on liquor traffic, Hon. E. A. Morse of Massachusetts, chairman, has reported favorably on the plan to appropriate funds with which a worthy commission may make an investigation of the whole subject of the extent and economic and moral aspects of the traffic in intoxicating liquors. This is a step forward, as hitherto the House has been the conservative body when the Senate has been willing to proceed. Whether the findings of such a commission would have the weight of those which will come sooner or later from a self-selected committee of experts now at work on the same problem is an open question. It is certainly most desirable that such an investigation should be made and made by the right sort of men.

#### The United States and Turkey.

Mavroyeni Bey, the Turkish minister in Washington, has been recalled, and the State Department has been advised by Mr. Riddle, in charge of our affairs at Constantinople, that Mustapha Bey, an assistant in the Turkish Foreign Office, has been appointed his successor. More than this concerning his personality cannot be stated now. Mr. Terrell, our minister to Turkey, who had gone to Texas, his native State, on a furlough, was summoned back to Wash-

ington last week to confer with Secretary Olney, President Cleveland and a delegation of representative American citizens respecting affairs in Turkey. It is gratifying to know that the Administration is not being left to drift along without any pressure during the present crisis, but is being made to feel in a quiet, but effective way, that there are Christian laymen in this country who intend to throw the weight of their great influence as leaders of commerce and men of affairs in impressing upon the officials at Washington that as in the past a firm and consistent policy must be outlined and maintained in all our present and future dealings with the sultan. When men like William E. Dodge, ex-Minister to Russia Andrew D. White, Everett P. Wheeler, A. E. Orr and men of that caliber wait upon Secretary Olney and President Cleveland and ask for a certain course of action, which it is not politic to disclose now, but which it may be understood is thoroughly American and calculated to conserve the interests of all our citizens in Turkey, then the Department of State is made to realize that a new force has entered the contest which cannot be ignored as safely as the deliverances of Congress or ecclesiastical bodies have been. That there is a strong committee of Christian laymen organized and at work now to conserve the interests of Christian missions in Turkey is a fact which has not been widely heralded, nor need it be, but from this time on we hope to note a decided stiffening in our national policy and a bettering of conditions in Turkey, where already a slight improvement may be noted, as the pressure of the Powers upon Turkey last week called forth orders that forced conversions to Mohammedanism must cease. The patriarch of Armenia still holds his position in spite of all his enemies within and without the Armenian Church, but there come distressing rumors of a renewal of the revolutionary agitation by the Huntschagists later in May.

#### Electrical Energy Directly from Coal.

Prof. W. W. Jacques, a graduate of Johns Hopkins, who has studied in European schools and is now employed by the American Bell Telephone Company as an electrician, claims to have discovered that "if oxygen, whether pure or diluted as in air, be caused to combine with carbon or carbonaceous materials, not directly, as in combustion, but through an intervening electrolyte, the potential energy of the carbon may be converted directly into electrical energy instead of into heat," and Professors C. R. Cross of the Massachusetts Institute of Technology and Henry A. Rowland of Johns Hopkins University, two of the highest authorities in this or any other country, not only acknowledge the truth of Professor Jacques's claim, but give him the additional credit of having perfected and patented a process by which the great discovery can begin to work an industrial revolution compared with which that effected by the steam engine will seem paltry. For, as Professor Cross states in his report on the discovery, "It is, perhaps, fair to say that we may expect the carbon electric generator to yield ten times as much electricity per pound of carbon as does a good average steam engine dynamo plant." The best devices today enable producers of electricity to secure only five per cent. of the potential energy of the fuel consumed, but here is a discovery that multiplies the energy developed and lessens the cost of main-

tenance, and is so simple that, like all other great discoveries, it causes all to wonder that it was so long coming. Unlike many great discoveries, it was not an accidental hit, but rather the fruit of inductive reasoning and much experiment. It is said that Professor Jacques already has refused \$600,000 for a six-tenths interest in the patent right.

#### The Roman Catholic Church in Politics.

The breach between the English Liberals and the Irish members of Parliament has widened during the past week, as a result of the vote on the second reading of the Education Bill, the Irish voting, as it had been predicted they would do, solidly for the law calculated to strengthen the grip of the Anglican and Roman Catholic clergy upon the educational machinery of Great Britain. Of course, such desertion of allies without whom it is futile to hope for anything approaching Irish home rule has opened the eyes of many Liberals who followed Mr. Gladstone against their better judgment, and it is thought that before long the rank and file of the Liberal party will make it clear that leaders are wanted now who will rally them with a policy in which home rule for Ireland is either omitted or made a non-essential as a test of party fealty. The attitude of our Congregational brethren across the water toward the Education Bill, which Parliament is now discussing, may be inferred from the following resolution passed unanimously at a recent meeting of the London Congregational Union, and a cable message reports that they have gone even further now in their repudiation of their former Irish allies:

This assembly of the London Congregational Union, consisting of ministers and delegates of London Congregational churches, while approving of the proposal to raise the school age from eleven to twelve years, feels compelled to vigorously oppose the Education Bill now before Parliament, seeing that the effect will be: (a) To constitute an authority which will neither be elected solely for the purpose of education nor wholly representative in its character. (b) To cripple and finally extinguish the School Board system, which has achieved splendid educational and moral results. (c) To further endow denominational schools with public funds without granting public control. (d) To introduce into local public life sectarian bitterness and animosity. This assembly considers that in dealing with education no favor should be shown to denominational schools over Board schools, and that all grants of public money shall be accompanied by an efficient public local control.

In Canada the attempt of the Roman Catholic Church to dragoon its followers into support of the Conservative candidates, because they are friends of remedial legislation for Manitoba and pledged to grant it, has developed a peculiar state of affairs, the hierarchy of Ontario, New Brunswick, Nova Scotia, Prince Edward Island and British Columbia declining to join with the hierarchy of Quebec in a collective mandate which the clergy of the latter diocese read from their pulpits last Sunday, ordering Roman Catholic voters "as a duty of conscience" to give their votes for candidates disposed to vote for the remedial bill. Russia's Gains.

The incident at Chee-Foo, China, whereby Russia secures from China title to property hitherto vested in an English commercial firm, has been considered significant enough by the British and German ministers to warrant them in filing a protest, and Great Britain has served notice on China that she will be held responsible for any action hostile to British interests. Unfortunately this protest comes too late. Russia's grip is too

secure to be wrested away now by a mere British bluff or threat. Li Hung Chang has been at St. Petersburg for several weeks, and he has the freest access to the Russian Foreign Office. Treaties are being cemented. Russian authority is supreme at Peking, nor is it lacking in influence at Tokio, if the latest news from Japan is authentic, namely, that Russia and Japan have come to an amicable agreement respecting the future of Korea. From Moscow come descriptions of unprecedented splendor of decoration, unbounded hospitality to tributary princes and journalists, and truly royal preparations for the coronation of the new czar and czarina.

## NOTES.

Ohio, New York and Rhode Island now compel railroads to carry bicycles free as baggage.

The General Assembly of the Presbyterian Church in New South Wales will petition the colonial legislature to make it possible for the Gothenburg or Norwegian company license system to be tried in the colony as a method of reforming the traffic in liquor.

The Citizens' League of New Orleans has brought about a compromise of the contest between the rival claimants for the governorship of Louisiana, whereby Foster takes the office and will hold it, but he in turn pledges the Democratic party to pass an Australian ballot law, to call a constitutional convention and order a new election of State officials.

The prompt payment of claims by China to individuals and societies who suffered by the anti-Christian riots last year (the last of the American claims having just been paid, see *Progress of the Kingdom*) is in marked contrast to the deliberation with which Turkey is settling the claims upon her; and, indeed, it puts to shame the record of some civilized nations.

The Berlin Post has obtained and published the text of a telegram sent by Emperor William last February, when the rupture between Dr. Stoercker, leader of the Christian Socialists, and the Conservatives was beginning. It will be seen that the emperor agrees with other political bosses as to the proper sphere of activity for Christian clergymen. He said:

Stoercker has finished as I foretold years ago. Political clergymen are monstrosities. Whoever is a Christian is also social. This Christian Socialist nonsense leads to self-conceit and intolerance and is directly contrary to Christianity. Clergymen should mind the souls of the community and not mix in politics.

Secretary of State Olney is authority for the statement that "France is treating Madagascar as a French colony acquired by conquest, that the native government is no longer in existence, and that the treaties concluded by it are as void." France holds that the treaty of 1881 between the United States and Madagascar is abrogated, and that our dealings with inhabitants of Madagascar hereafter must be in accord with the conventions in force between the United States and France. Hence she asks for a discontinuance of our consular courts. Letters from the representatives of the London Missionary Society in Madagascar report far better treatment for themselves and the Protestant natives than they had expected from the French rulers, which is an encouraging fact.

One of the expert watch-makers sent from Illinois to Japan to assist the Osaka Watch Company in starting its plant says of the Japanese workmen whom he had to teach:

They are fine imitators, but they are not worth much as mechanics. In the factory I had under me the best skilled labor in Japan. Some of the workmen there can take an awl or a sharp piece of wire and can carve and bore a stick into the most fanciful shapes, but when it comes to fine work in mechanics they

are not of much value. They are not exact enough and do not appreciate the value of care in their work. They do not have and do not seem able to develop that fine mechanical discrimination so characteristic of good workmen.

Our minister to Japan, Mr. Dunn, just arrived in this country on a furlough, discounts many of the alarmist cries respecting Japanese competition.

Spain has formally protested against the frequency with which filibustering expeditions leave our shores and the failure of our courts to convict when those engaged in such expeditions are captured. No wonder! Officials in Washington may be sincere in their intention to live up to treaty obligations, but minor officials are not. The London Times correspondent gives the gloomiest account of the condition of affairs in Spain. He sees no possibility of Spain winning the contest. Senator Morgan has induced the Senate to pass a resolution calling for an investigation of American citizens' rights in Cuba, and asking Secretary Olney and President Cleveland for copies of all correspondence between Spain and the United States bearing on the treaty of 1877, which Caleb Cushing negotiated and signed.

## IN BRIEF.

Are you awake to the glory of the opening summer—to the beauty with which God re-clothes for us the face of the world in which we live?

We print elsewhere, in advance, the report of the Board of Ministerial Aid, which will be read to the General Association next week. It hints at much more than it can tell. This agency should receive the warm support of all Congregationalists.

We have heard it said in explanation of the ease with which the Lowell Church Bill and the Short Lobster Bill were passed by the Massachusetts General Court that it was a case of logrolling—Lowell and lobsters. If so the combination collapsed quickly enough in the face of the governor's vetoes.

"If you will play baseball on Sunday when away from home, you cannot have us for spectators on week days when at home" is the message of Springfield (Mass.) Christians to the local club. At a mass meeting, held in the First Church Sunday night, 1,500 indignant citizens announced the boycott—novel but justified.

Among the apt sayings that have been going the rounds lately is one which the enthusiastic welcome given to the American athletes returned from Greece makes worth quoting:

The Athens athlete sadly mused  
O'er contests he had lost on;  
Said he, "It's bad when Greek meets Greek,  
But worse when Greek meets Boston."

The surmise of our London correspondent that a comparatively unknown, earnest evangelical worker would be chosen to succeed Mr. Hurhall at Westminster Chapel is proved correct by the selection of Rev. Richard West-rope, formerly of Leeds, who has accepted the pastorate. It was Westminster Chapel, it will be remembered, that strove so hard to lure Dr. Bradford from his Montclair pastorate.

Salem lost "a good physician" last week, when Dr. Amos Johnson died. If it be true, as the Boston Transcript recently asserted, that the physician is superseding the clergyman in his intimacy with and knowledge of families, then a readjustment of social relations is going on which must be reckoned with by the church—a readjustment, too, making more and more important the union of Christian character with professional skill, so beautifully illustrated in Dr. Johnson's life.

Bishop Coxe of western New York is courageous as well as belligerent, and when, last week, he heard a ritualistic Elmira rector telling the attendants at the convention of the Brotherhood of St. Andrew that they should seek priestly absolution from sins, he instantly publicly rebuked the callow youth, saying: "A man who wants to hear confessions is not fit to hear them. . . . Priests who cannot teach the truth as the church has received it should leave the communion."

Last spring a leading surgeon of New York city was summoned to Princeton to save, if he could, the life of a student shot in a fracas. He journeyed thither on a special train furnished by the Pennsylvania Railroad. Waiting some time for a bill for the train the surgeon wrote asking for a statement of his indebtedness. The officials replied that no charge was made, as the service rendered was "in the interest of suffering humanity." This corporation has a soul. It also—and perhaps consequently—pays dividends and stands well with European investors.

The remains of Charles Carleton Coffin, which have been resting in the receiving vault at Brookline with the expectation that they would be buried in the spring at his old home in Boscowen, N. H., were interred last Thursday in Mount Auburn. There was a general desire on the part of the people in Boston, led by the John A. Andrew Post, G. A. R., that the famous war correspondent and author should be buried near the city, which for so many years has been his home, and in our American Westminster Abbey, where so many noted men repose. The burial services were simple and impressive, conducted by his pastor, Rev. W. E. Barton, D. D., of the Shawmut Church.

It is to be regretted that at the annual meeting of the Scottish Congregational Union, just held in Glasgow, union with the Evangelical Union was not consummated. A Presbyterian present described the meeting as an eye-opener to him—"accustomed to cast iron rules and formula"—for its simplicity and freedom of conduct. After a battle royal between the friends and foes of union, the former won on a test vote of 144 to 33, but a lay leader of the opposition instantly served notice that "the twelve churches represented in the minority will claim to be the Congregational Union of Scotland, claiming its whole assets and estate, powers and privileges, the majority having now seceded."

A supply committee spent last Sunday in a city not a hundred miles from Boston, and, after hearing a stimulating sermon from the minister, whom they had been sent to judge, weigh and appraise, were nearly confounded when he gave out the hymn whose second stanza reads:

Let strangers walk around  
The city where we dwell,  
Compass and view thy holy ground  
And mark the building well;  
The order of thy house,  
The worship of thy court,  
The cheerful songs, the solemn vows,  
And make a fair report.

The minister is to be acquitted of all thought of a special application of the verse, but the members of the committee have gained an entirely new conception of the range and uses of Christian hymnology.

Much rumor is current about Ian Maclaren and the Broadway Tabernacle. Mr. Cornelius N. Bliss of the board of trustees denies that any call has been sent to the great Scotch delineator of life. Much nonsense is current, also, notably the remark credited to a member of the Tabernacle: "The only salvation of the parish lies in summoning another great Scotch preacher to the pulpit." We gladly recognize the acquisitions to the American pulpit through foreign importation, but we are not prepared thus to minimize native talent. The New York World cabled to Ian

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MacLaren last week and asked him whether he would accept a call. He replied: "You suggest a great honor, of which I know nothing. The question of settling in America has never been before my mind in any shape."

President Whitsitt of the Louisville Southern Baptist Seminary, in defending himself against the attacks of his critics in the controversy over the method of baptism among the early English Baptists, referred to in our columns last week, goes out of his way to attack the originality and courtesy of Dr. Dexter in his researches and publications on the same topic. In this week's *Examiner* Dr. Henry S. Burrage points out that the articles by Dr. Whitsitt, which he complains were ignored by Dr. Dexter, were published as editorials in the *Independent*, and therefore anonymously, so that Dr. Dexter did not know their author's name, and that Dr. Dexter was already busy with the subject, as is proved by articles in *The Congregationalist* antedating Dr. Whitsitt's publication. Among those who knew him Dr. Dexter needed no such vindication.

*The Watchman* says in relation to the modern American newspaper: "It is by no means true that the entire body of the American people have gone after the gods of childishness, sensationalism and prurience. A paper edited for servants of the lower class, for sporting men and men about town, cannot, in the nature of the case, interest persons of education and refinement." This is true, but the peril is that parents of this type will become careless in admitting papers of this sort to their homes, forgetting that their children are only potentially "persons of education and refinement." "A part of the circulation of the sensational press," *The Watchman* adds, "is due to the sheer negligence of parents who do not stop to ask whether this or that paper is suitable reading for their sons and daughters."

One of the latest acquisitions to the pastoral forces in this vicinity has yielded to the prevailing drift hereabouts and appears now before his people on Sunday in a robe. No one was so startled by the innovation as his own children who, in the section of the country from which they recently came, had evidently not been accustomed to seeing either their father or other ministers thus arrayed. The two youngsters came forward last Sunday morning after the service in a highly excited condition, and pressed their way through the group that had gathered to salute the pastor. The boy was heard to remark to his sister as they passed, "Look what papa's got on!" and a moment later was heard asking his parent, "Papa, what have you got that wrapper on for?" Doubtless in the privacy of the home a full explanation will be forthcoming, meanwhile we may free ourselves from anxiety as to the harm to result from any liturgical tendencies at work in our denomination, so long as the rising generation cherishes such low church views of the purpose and value of clerical garments.

There must be many who, whether or not they have already given money for the relief of the suffering Armenians, can, and gladly will, spare clothing for the refugees who are pouring into Smyrna and other seaports. Rev. Lyman Bartlett, for thirty years a missionary of the American Board in Smyrna and now home on a furlough, is collecting garments and forwarding them to fellow-missionaries at that point who will place them to the best advantage. Here is an excellent way of bringing to bear temporal assistance where it is urgently needed and without any fear that the relief sent will be delayed in its transmission. We beseech a prompt and generous response to this appeal. Packages should be directed to Rev. Lyman Bartlett, care of the shipping department of the American Board, 1 Somerset Street. Almost any kind of clothing which is still wear-

able will be welcome, inasmuch as there is a great horde of applicants and the demand is sure to continue not only through the summer months but well on into next autumn and winter.

#### STAFF CORRESPONDENCE FROM NEW YORK.

##### A Notable Occasion.

A truly notable gathering was the "reception" given at Sherry's on Tuesday evening to Rev. Dr. and Mrs. Henry A. Stimson. The invitations were issued by the city's best known clergymen of all evangelical denominations and business men most prominent in financial, social and religious circles in New York and Brooklyn. So, too, were the invited. Dr. Storrs opened the speaking with an address even more laudatory than was his voicing of the result of council given in *The Congregationalist*. No man could desire a more generous endorsement of his character and work, and surely no other living man could embody unstinted commendation in words more felicitously chosen. Dr. Storrs was followed by Dr. John Hall and President Low, and Dr. Stimson fitly responded. Fine vocal and instrumental music enlivened the occasion.

##### And Another.

By a meeting full of historic interest the Collegiate (Dutch) Church, on the eleventh, celebrated the 200th anniversary of the giving of its charter, May 11, 1696. The services were held in the church at Fifth Avenue and Forty eighth Street, Rev. Dr. E. B. Coe, pastor, who delivered the historical address. The music was of the highest order, including Luther's *Ein Feste Burg*, and the hymns, "Glorious things of thee are spoken," sung to a Dutch air of the sixteenth century, and "O God our help," to the Holland national air. Though Dutch in its origin and naturally somewhat tenacious of its traditions—its life here having begun long before the getting of its charter, as early as 1628—the Collegiate Church has in it no little of the vigor of youth and of late fairly keeps pace with the religious life of the times. Its wealth, reaching probably \$5,000,000, is equaled only by that of Trinity (Episcopal) Corporation.

##### A Happy Reunion.

The Manhattan Conference on Thursday of this week, held in the Tompkins Avenue Church, was made an occasion of general rejoicing by the reunion, after twenty years' separation, of the Congregational churches belonging to the Manhattan Conference and the New York and Brooklyn Association. The latter is really a conference, churches as well as ministers constituting its membership. Twenty years of time and several deaths have wrought such changes in the circumstances which led to the separation that there remained little valid reason for its continuance, and many in both bodies have for some years been seeking their reunion. Committees of the two bodies arranged for it on terms satisfactory to both, and it was accomplished in the simplest possible way. After the formal opening of the Manhattan's afternoon session, the other body, headed by its chairman, Rev. D. Butler Pratt, with Dr. Abbott, escorted by Drs. Behrends and Lyman, filed into the aisle and answered to the roll-call. Kindly greetings were tendered to the new comers by Dr. Meredith, emphasized with hearty applause by the audience, and henceforth "by-gones are to be bygones," and the Congregational churches of New York and Brook-

lyn are to live and work together under the new name, Manhattan Brooklyn Conference of Congregational Churches. Of the new conference Dr. A. C. Perkins was chosen president for a year, and Rev. J. Brittan Clark secretary and treasurer. The evening session was given to addresses from Drs. McLeod, Abbott, Virgin and Storrs on the Relation of Congregationalism to the Evangelization of Large Cities.

##### Those Blessed Women.

Our college women are happy, and well they may be. Barnard College's trustees bought for \$100,000 ground for two buildings near the new site of Columbia, leaving \$100,000 on mortgage. They had raised \$52,000 of it when an unknown friend offered \$100,000 to Barnard, provided the mortgage was canceled by others not later than May 10. In these times, and after all the hard work laid out already, it seemed impossible to meet the conditions even of so munificent a gift. But on Friday, 8th, up comes that princely giver, Mr. John D. Rockefeller, with \$25,000 on condition that the other \$23,000 be raised by Saturday midnight. In one day's work, such as only love of a good cause inspires, Treasurer George A. Plimpton and band of Barnard's alumnae and friends with joy brought in the mortgage money. And now it appears that the conditional \$100,000 is the gift of an up the Hudson lady, who thus honors the memory of her husband and her father.

The alumnae of the university law school gave a dinner at Delmonico's the other day, at which the presidents of Vassar, Wellesley, Rochester and Bryn Mawr, with Chancellor McCracken, Mr. Depew and several others, talked of the "old times," less than forty years ago, when there was no college education for women, in contrast with this year of grace when women's colleges have more than 16,000 students, yet turn away hundreds of applicants for want of room.

##### Wheel Christians.

Brooklyn does not mean to be often behind the procession either in religious or secular enterprise. Its city mission society last summer kept in active service on Sundays four gospel wagons, from which more than 20,000 people were addressed, many of them Sunday bicyclers. This summer it is proposed to add to the force, the \$350 expense for each wagon to come chiefly from Sunday schools, and to make a specialty of reaching bicyclers at their favorite resorts.

But the Episcopal Church Club is planning what they regard as more churchly and more permanent—a "wheelmen's church," at one of the popular bicycle seaside headquarters, where the "wheels" can be safely guarded while the wheelers are spiritually fed. It looks as though bicycling were coming to be reckoned as one of the Christian duties.

The New England Church, Brooklyn East, is rejoicing over the prospect of soon filling the pastoral vacancy caused by Rev. Alexander Lewis's going to Worcester. It has unanimously invited to its pulpit Rev. W. T. McElveen, Ph. D., the organizer, and for six years pastor, of the North Church of this city. Dr. McElveen is a Yale graduate, has seen a wide variety of religious service, has done good work as a "newspaper man," and among the outside classes, as well as in the pulpit, Sunday schools and parish homes. It is understood that he will accept the New England's call.

HUNTINGTON.

## Certain Historic Creeds.

### IV. The Heidelberg Catechism.

BY PROF. WILLISTON WALKER, D. D.

The Reformation was far more than an age of doctrinal renovation; it was a period of spiritual quickening; and this revival of the Christian life was confined to no section of the church. The Catholic body, which withheld most of the doctrinal alterations that the reformers introduced, was scarcely less profoundly stirred spiritually than the new Protestant churches which went out from it. Nowhere was that new impulse more manifest than in increased zeal for the instruction of the ignorant and the young—an instruction which took the form of catechetical training to such a degree that, though this method of spiritual education has its illustrations in other ages of the church, the Reformation period is the great catechism producing era of ecclesiastical history. Many of the leading reformers, Luther, Calvin, Oecolampadius, Cranmer, Bullinger and numbers of their humbler associates and followers, as well as Roman champions like Canisius and Bellarmine, produced such epitomes of Christian instruction; but four may be distinguished as of special importance: the Short Catechism of Luther of 1529, the Roman Catechism of 1566 (designed, however, for priests rather than for people), that of Heidelberg of 1563, and the Westminster Shorter Catechism of 1647. Of these none has attained a higher authority or a more extended use than the Heidelberg Catechism.

It was the misfortune of the Protestant movement that it early divided into two opposing camps—the Lutheran and the so-called Reformed—the one coming into being through the activity of the Saxon reformers, Luther and Melanchthon; the other bearing the impress of the theologians of Switzerland, Zwingli and Calvin. While these two schools were essentially one in their conception of the method of salvation and in their rejection of Roman peculiarities, they differed regarding the proportion of the forms of the old Catholic worship to be retained under the limitation of the principle of the supreme authority of the Scriptures which both recognized, they were unlike in the strenuousness of their church discipline, they held opposite views as to whether baptism was a regenerative rite, they came, after the death of the Augustinian Luther, to dissimilar conceptions of the share of the human will in conversion; but their chief point of opposition, openly recognized as divisive from the debate at Marburg in 1529, was as to the nature of Christ's presence in the Supper. On this point Luther stoutly maintained the conception of a corporeal presence of the Saviour in connection with the sacred elements, so that all who partook of the sacrament, whether believing or unbelieving, received Christ; while the Reformed, after holding with Zwingli that the Supper is simply a commemoration in which the believer's faith is spiritually quickened, came, under the influence of Calvin, to the position that it includes a real reception by the believer through faith of the life-giving power of the glorified humanity of our Lord.

These distinctions may seem relatively unimportant to the present age. It may ap-

pear strange enough that men who were substantially agreed as to almost all other Christian doctrines and who were at one on all points respecting the Lord's Supper itself, except that one question of the nature of Christ's presence therein on which the Scriptures have so little to say, should refuse the hand of Christian brotherhood as Luther did to Zwingli in 1529. But they were not unimportant distinctions in the eyes of the men of the sixteenth century. For this reason the Lutherans at the Augsburg Diet of 1530 took special pains not to be confused with the Swiss Protestants. The same cause led the Lutheran cities to refuse shelter to the Dutch refugees whom the Catholic government of Mary drove out of England. And when Melanchthon and a portion of the Germans came to tolerate the sacramental views of Calvin side by side with those of Luther, and even to prefer them, the result was division and mutual persecution in the Lutheran ranks, so that, instead of presenting a united front to the reviving power of Catholicism, the parties of the German reformation entered on that period of estrangement which was nearly to cost Protestantism its life in the Thirty Years' War. It was in the heat of the early part of this controversy that the Heidelberg Catechism was born.

The Palatinate, from whose capital, Heidelberg, the catechism takes its name, was the native country of Melanchthon, who had been a student at its university, and when the Reformation was brought into this Rhenish electorate, after Luther's death, it was largely molded by Melanchthon's advice. From the first the general type of theology inclined to the moderate sacramental views of Melanchthon's later life, while the influence of the Swiss reformation was so strong that a Calvinistic simplicity characterized public worship. Yet in no German land did Protestant conflicts regarding the Supper become more scandalous. The worthy elector, Frederick III., found, on his accession in 1559, that he must decide between the warring parties and he earnestly supported that view of Christ's presence in which Calvin and Melanchthon substantially agreed. By this conscientious action he was placed in a most difficult position, being the first German ruler to adopt any other creed than that of the unaltered Augsburg Confession of 1530, whose adherents alone shared legal rights with the Catholics under the Peace of 1555, which was the religious constitution of Germany; and for this profession of his faith he had to suffer attack from Protestants and Catholics alike. This was the prince who, in 1560 and 1561, called two young men to his assistance, one Caspar Olewig (or Olevianus, in the classical transformation of name often practiced by sixteenth century scholars), as court preacher and ecclesiastical adviser, and the other Zacharias Bär (or Ursinus), as professor of theology in the University of Heidelberg.

The Reformation was an era of young men. Though Luther was nearly thirty-four when he nailed the theses to the door of the Wittenberg church, Charles V. was only twenty one when he became a lifelong opponent of the Reformation at the Diet

of Worms. Melanchthon was twenty-four when his *Loci Communes* brought him general recognition as the systematizer of Lutheran theology. At twenty-six Calvin had written the *Institutes*, which rank him as the foremost theologian of the Reformation period. Wallis, at thirty-one, gave their admirably logical form to the answers of the Westminster Shorter Catechism. And Ursinus was twenty-eight, while Olevianus was two years younger, when they wrote the Heidelberg Catechism in 1562.

But though the elector's two theological advisers were thus young in years, each had received a training of unusual breadth and thoroughness, and each had obtained a wide personal acquaintance with the leaders of the Reformation. The spiritually-minded, shy and learned Ursinus was born from Breslau in eastern Germany, and had been for seven years a favorite pupil of Melanchthon; but he was almost as warmly befriended by Bullinger, Calvin, and Beza on the journey to Switzerland in 1557-8 which determined his own mind in favor of the Calvinistic theology. The eloquent and executively gifted Olevianus was a west German of Trier, and had received the training of the best universities of France, as well as of the Swiss reformers under whom Ursinus had also studied. There was nothing provincial or immature in the education of these two theologians of the Reformed faith to whom the elector committed the preparation of a manual for the religious instruction of his people.

The catechism was the result of a careful combination of their separate drafts by Ursinus and Olevianus—a combination to which Ursinus contributed the theological acumen which marks the entire document, while to Olevianus is due its warm and eloquent expression of Christian feeling. Yet neither of the authors ignored the work of their great predecessors among the catechists of the century, and they drew suggestions in particular of the catechisms of Calvin, Bullinger, and John à Lasco. By December, 1562, the work had received the elector's sanction, and after being approved by an assembly of the ministers and teachers of the Palatinate during the closing days of the year, it was put forth, early in 1563, for use throughout the elector's dominions. Though much discussed and opposed by reason of its Calvinism, the catechism found immediate and wide acceptance not merely as a basis of Christian instruction, but as a standard of doctrine. Within a few years its intrinsic excellence led to its adoption by all the Calvinistic churches of Germany, and a portion of those of Switzerland. It soon spread to Poland and Hungary, and it found no little use in Scotland till supplanted by later catechisms, notably by those of the Westminster Assembly. But its warmest welcome was in Holland, where it acquired authoritative recognition by 1588, and where it was further approved by the Synod of Dort in 1619. By the Calvinists of Dutch and German spiritual lineage the Heidelberg Catechism was transplanted to America, where it forms today the only doctrinal standard of the Reformed (German) Church, and is one of the symbols to which every minister of the

Reformed (Dutch) Church is required to subscribe. Indeed its official recognition, if not its general use, has been much extended in the United States as recently as 1870, when it was approved by the Presbyterian General Assembly. No Reformation confession, save that of Augsburg, is more honored, and none is still more widely used.

The Heidelberg Catechism was modeled in a general way on the sequence of thought in Paul's epistle to the Romans. It falls into the three divisions—"Of Man's Misery"; "Of Man's Redemption," where not only the need of an atonement and the nature of faith is taught, but the Apostles' Creed is elaborately expounded as containing the sum of necessary Christian belief, and the sacraments as confirmatory of faith; and "Of Thankfulness," where the Ten Commandments are explained as the summary of the law of God, obedience to which is the ideal of the Christian life, and the Lord's Prayer as the model for all those acts of prayer by which the Christian makes known his wants and his thanksgiving to God.

Yet it is not this admirable order in the development of its thought that has given its chief attractiveness to the Heidelberg Catechism. It is, rather, the remarkable combination of precision of statement with fervor of Christian feeling. The first question and answer, like those of the Westminster Shorter Catechism, are the most familiar, and they illustrate this quality of the German symbol in high degree:

What is thy only comfort in life and in death?

That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who with his precious blood has fully satisfied for all my sins, and redeemed me from all the power of the devil; and so preserves me that without the will of my Father in heaven not a hair can fall from my head; yea, that all things must work together for my salvation. Wherefore, by his Holy Spirit, he also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto him.

But others are no less felicitous. The thirteenth is an example:

Why art thou called a Christian?

Because by faith I am a member of Christ, and thus a partaker of his anointing; in order that I also may confess his name, may present myself a living sacrifice of thankfulness to him, and may with free conscience fight against sin and the devil in this life, and hereafter, in eternity, reign with him over all creatures.

The definition of faith (No. 21), though implying, like most of the statements of the Reformers, a more positive element of assurance than would now generally be recognized, is probably unsurpassed in skillfulness of statement:

What is true faith?

It is not only a certain knowledge whereby I hold for truth all that God has revealed to us in his Word, but also a hearty trust which the Holy Ghost works in me by the Gospel, that not only to others, but to me also, forgiveness of sins, everlasting righteousness and salvation, are freely given by God, merely of grace, only for the sake of Christ's merits.

The moderation of the Catechism is scarcely less conspicuous than its felicity of expression. Though decidedly Calvinistic on the debated questions of predestination, baptism, the Lord's Supper and pictures in churches, it is not polemic. There is one interesting exception. The eighteenth answer, in the accepted form, declares the mass to be "an accursed idolatry." Now, however consonant with the general feeling of the Reformation epoch this accusation may be, it is wholly foreign to the tone of the catechism as a whole; and it is not sur-

prising to learn that it constitutes no part of the original edition prepared by Ursinus and Olevianus, but was added at the command of the elector himself in later editions of 1563. Doubtless the elector was moved to this warlike insertion by the nine stringent anathemas of the Protestant position regarding the Supper which had just been issued by the Catholic Council of Trent; but this princely bit of creed-making was a blemish rather than an adornment.

Yet it is probable that the very qualities which give the greatest value and charm to the Heidelberg Catechism, and which most commend it to the German mind, are those which would make an Englishman or an American shrink a little from using it as it was intended to be employed. The Anglo-Saxon does not naturally express his deepest feelings, the German takes comfort in their utterance. And the devotion, the warmth, the intensity and depth of the religious experience which the Heidelberg Catechism expresses is too profound for the Anglo-Saxon readily to make a matter of public recitation; while he shrinks more than the German or the Dutchman from using statements so strongly presumptive of personal religious experience in the instruction of those whose Christian life is as yet slightly developed. But, however a Congregationalist of Anglo-Saxon antecedents may hesitate about the advisability of employing so warmly devotional a catechism in the teaching of the young—to say nothing of a few doctrinal archaisms which are to be found in its answers—he can have no question as to its value to the Christian of mature experience, nor can he fail to hold the Heidelberg Catechism in honor as the most perfect illustration that the Reformation produced of the possible union of full and logical doctrinal statement with ardent Christian feeling so that the creed makes its appeal as much to the Christian affections as to the intellect.

#### REV. NEHEMIAH BOYNTON, D. D.

BY H. A. B.

There is nothing conventionally clerical about the ex-pastor of the Union Church, Boston, and the new pastor of the First Church, Detroit. You always think of Boynton the man before you do of Boynton the minister. Indeed the virility and buoyancy of the man are what give power to his ministry. He would have been a success in any calling for which he had a spark of aptitude, and when he came to the point where the ways diverge in a young man's life more than one inviting path that might have led on to commercial achievement opened before him. He chose a profession in which considerations of self-advancement yield to the claims of duty and which to every true-hearted man must have in it always the element of sacrifice.

Those who knew Boynton as a rollicking Amherst student, seldom guilty of consuming the midnight oil in the pursuit of learning, were a bit surprised when the popular collegian joined the little group of his classmates who set their faces toward Andover Hill. And even when the course of special preparation for the ministry had been begun, there might have been some who would never have surmised that the healthy, hearty theologian, who liked to take a trip every now and then to Boston and to Wellesley, would one day become a successor to the venerated and venerable Nehemiah

Adams and an honored leader in the denomination.

But there came a day when, not through any startling visitation, but through the normal deepening and ripening of a nature never irresponsive to higher ideals, never forgetful of the honest New England blood that flowed in his veins, when life presented itself to Boynton in new and larger aspects, when he felt what the older biographers would have termed "a call," when the yearning grew strong within him to prove himself conspicuously worthy of his lineage and to throw the full weight of his manhood into the ministry opening before him. He had been a "splendid fellow" before this—he always had been one. He had won honors here and there. He was known as a bright, attractive, energetic man, but from that time on he had found, what every one needs to find before he reaches his best estate, a central motive and a ruling ideal. He would be a minister, whatever a few here or there might think, and with God's blessing he would be a good and a successful minister.

The clarified ambition, the compressing of his energies into a single channel, did not throw the man into the shadow. With his temperament and his abounding physical life he could not play the ascetic, and he has never tried to. His is a breezy, out-of-doors disposition. He loves to fish, to sail a boat, to camp beneath the stars. He has the sailor's fondness for the salt and shimmer of the sea, the woodsman's delight in the odors of the pine forest, the sportsman's satisfaction in a good catch of trout. God has made the world beautiful for him, and every innocent amusement and recreation he thinks it right to lay hold of and thence to extract that which will invigorate and broaden the life of man.

His pulpit occupies the central place in Dr. Boynton's conception of his ministry. Gifted with exceptional facility and fluency of speech and with an uncommon amount of personal magnetism, and not neglecting the benefits accruing from a knowledge of and a deference to accepted homiletical canons, he has steadily grown in his pulpit work from the time when, nearly fifteen years ago, he began preaching to a congregation of farmers in Littleton, Mass. First of all, he knows how to handle himself. When he stands before a congregation he has all his resources at command. He early trained himself to dispense with notes, and with no wooden or paper barrier between himself and his listeners he delivers his message with entire self-possession. He possesses, also, the orator's instinct that seizes upon the best avenues of approach to his hearers. It seldom takes more than the initial sentence for Dr. Boynton to arrest the attention of his audience. The sparkling anecdote, the bright epigram, the forceful metaphor, the unhackneyed simile, the suggestive quotation, are effective weapons in his hands, and the ease and at times the opulence of his style charm and uplift the hearer. He is fond—possibly too fond—of alliteration, and many of his discourses are so subdivided that the three or four points can be easily remembered, because they begin with the same letter.

The fact that his sermons are so admirably expressed does not mean poverty of thought or a lack of invigorating mental and spiritual food. They show him to be a man of wide reading and abreast of modern thought in many of the lines along

which it is advancing. His library is a large, choice and varied one. Poetry and essays, histories and commentaries, solid works on theology, and the latest and the best fiction crowd his study table, and there are few ministers so careful as he to keep their morning hours inviolate for study and reading. He uses note-books freely and reads with all his homiletic faculties on the alert for that which may enable him to adorn or enforce the truth which he tries to bring home to the hearts and consciences of men.

This faithful and varied preparation always tells in his pulpit and platform work. In constant demand as he is for occasional sermons, missionary addresses and after dinner speeches, he reserves for the pulpit his choicest material; for there is nothing he likes better than to preach the gospel of Christ. He was never more in his element than when, during his Haverhill pastorate, he used on Sunday evenings to take possession of the City Hall, advertise widely the popular services and with all the vigor and enthusiasm of his nature proclaim to the great congregation of working people the richness, beauty and the glory of the Christian life. He is the kind of man who every year, for a few weeks at least, ought to preach in a theater or public hall or some place of resort to which people can be attracted who will not enter a house set apart solely for Christian worship.

Yet Dr. Boynton is widely useful in other spheres than that of the pulpit. In his most genial after dinner moods he likes to draw forth from the depths of his capacious "storied urn" the little tale that relates to one of his own sturdy scions who came home from school weeping because a mate had been twitting him with the fact that while his own father was an insurance man young Boynton's was nothing but "a darned old minister." The youth who thus annoyed his schoolfellow was not aware of the multitudinous services rendered by Dr. Boynton to the denomination and the public at large. A member of the Prudential Committee of the American Board and of the executive committee of the American Missionary Association, he has for the last few years taken a responsible and influential part in the important deliberations of those great societies. Calls to serve, in one way or another, the churches with which he is affiliated, the town or city in which his lot may be cast, and the friends of whom he has legions, are many and frequent, and to but an infinitesimal portion does he turn a deaf ear.

Those who know him do not need to be told that he is an intense Congregationalist, and that his sympathies with other denominations are not narrowed thereby. He believes in the polity in which he was bred and he is fearless enough to criticize its weaknesses, but always in the best of temper and always with a view to increasing its efficiency. That he will, in his new field, prove not merely a trusted and successful leader of his people, but a tower of strength to our denomination in the middle West, is as foregone a conclusion as almost anything in this world of chance and change can be. A royal man, an enthusiastic Christian, a devoted servant of his Master, he will do good and increasingly valuable work wherever stationed. Many hearts will follow his career with love and interest, and none more fondly than some of us who have come to know what manner of man he is

through intimate comradeship on land and sea, in the mutual enjoyment of old-world scenes and satisfactions and in the sober, patient toil of strenuous working days.

#### IN LOVING MEMORY.

REV. E. K. ALDEN, D. D.

BY MRS. L. A. H. BUTLER.

In the calm stillness of the first May Sabbath  
We drew around the cross,  
The burden of a sorrow fresh upon us,

A new-felt sense of loss.

And while the sacramental bread was broken,  
The wine in memory poured,  
We thought of him who that day in his kingdom  
Drank new wine with the Lord.

Above us, as in loving benediction,  
We saw his pictured face,  
And seemed to hear again, in gentlest accents,  
His tender words of grace,  
As with wet eyes he told the wondrous story  
Of Christ's redemptive love,  
Or bore our spirits, as on eagle's pinions,  
Up to its source above.

Was it not meet a life so pure and gentle  
Should pass so sweet away—  
To know no hour of weary, wasting sickness,  
No touch of mind's decay?  
But calm as babe upon its mother's bosom  
To close his loving eyes,  
Then know the meaning of his Master's  
promise,  
"With me in Paradise."

Who can conceive the bliss of his awaking  
In that fair land of light,  
As one by one the glories that awaited  
Unfolded to his sight.  
Souls he had guided there by prayer and labor,  
Long parted friends to embrace,  
But over all, the glory far excelling,  
To see his Saviour's face.

It was enough for him whose faithful footsteps  
Earth's path of service trod,  
Whose single eye and earnest heart bore record  
Of quiet walk with God.  
Through the long years upon his Father's  
promise  
His trusting soul relied,  
Till his reward came in the homeward sum-  
mons,  
And he is satisfied.

#### THE STRUGGLE IN CUBA.

BY REV. E. P. HERRICK, TAMPA.

The Cuban war, so near at hand, engrosses our time and thought. Our great Cuban population sends generous sums to aid the struggling patriots. Tampa and Key West, by reason of their contiguity to the island, are recognized as revolutionary centers. Cuban flags float over the homes of the cigar makers. Here expeditions are planned, mysterious gatherings held, whispered consultations abound. One is reminded of the events of the Civil War. Refugees have been pouring in upon us in great numbers. It is interesting to visit the depot on steamer night, and see the incoming wave of Latin immigration and hear the tales of woe.

We turn from the conflicting and unreliable war news to touch upon some of the moral and religious aspects of the war whose issue will be the liberation of Cuba. Last week Rev. A. J. Diaz stood in our Cuban chapel and gave in his native tongue a thrilling account of his arrest, imprisonment and expulsion from Cuba by direction of the authorities, instigated by the ultramontane priests. His expulsion is a severe blow to the Baptist mission and the evangelical cause.

If the patriots win, Cuba will be opened to evangelical effort. In case of their defeat the present repressive tyrannical régime will continue. If Cuba is added to the galaxy of our States, how important that the leaven of the

gospel be placed there! If "Cuba Libre," the prosperity and perpetuity of the new republic under the Southern cross will depend upon the diffusion of intelligence and the ethical and spiritual uplifting of the coming sovereigns. On these gulf shores the Latin and Anglo-Saxon civilizations meet but do not mingle. For the redemption of Cuba let Protestant America labor and pray in unfaltering hope.

#### CURRENT THOUGHT.

AT HOME.

The New York *Observer* justly waxes indignant over the attitude, seeming or real, of our responsible officials toward the American citizens resident in Turkey as missionaries. "Alongside of the progress of what is called altruism has marched the doctrine that foreign missions are in some way an interference with the rights of man, that they breed intolerance and interference with individual liberty, that they intrude where they are not wanted and claim a national protection to which they are not entitled. In proportion as the government of the nation has passed from under the control of religious and moral principle and become a political machine, this idea of foreign missions has become dominant; and now the curious spectacle is presented of the great American republic opening its own institutions to the free participation of Roman Catholics and East Indian theosophists, and tolerating every style of missionary from the agnostic and the anarchist to the Chinese idolater, while it fails to protect its own Protestant children in foreign lands, and meekly advises them, after their homes have been desolated, and their converts slain, and their property burned, to retire from the work to which they have been consecrated and abandon positions which they have held in usefulness and honor for half a century. Is this the wish of the American people? Are these the sentiments which will find hearty response from the Christians of America who have given their sons and daughters, their gold and their prayers, to obey the command of their Master: 'Go ye into all the world and preach the gospel to every creature?'"

The *Christian Leader* believes that "the time was when our city churches, with the true missionary spirit, started and largely sustained churches in the suburbs. The time seems to be coming, if it is not here already, when past favors must be returned in kind. If the suburbs, in these days of electrics, do not show a like missionary spirit and manifest a like generosity as respects the city churches, these may become things of the past. Boston no longer lives in Boston. So of New York. So of Philadelphia. The suburb, once the recipient of patronage, is now the strong-hold."

ABROAD.

Wilfrid Scawen Blunt, writing from Cairo to the May *Nineteenth Century*, says: "There is a general feeling that Egypt has been sacrificed to the interests of European politics and that a long farewell will have been said to financial and material reforms." He hopes that Lord Salisbury and the more reasonable section of the cabinet may be satisfied with the thing as a demonstration and, the end of having shown friendliness to Italy having been attained, allow the war (against the Soudanese) quietly to lapse once more into the defensive.

Is it necessary that your mother should die in your arms, that your children should perish in a shipwreck, that you yourself should lie at the point of death, before you will understand that you move and shall move forever in a world of mystery, where the God whom we see not dwells for evermore with his creatures? Why should it be necessary that pain, with fierce lance-thrusts, should awaken the divine memories which lie dormant in our hearts? The wise man does not need these shocks.—*M. Materlinck*

## The Home

### NESTS.

I know where meadow grasses rank and high  
A cradle cover,  
Because two bobolinks with telltale cry  
Above them hover.

Some mullein leaves beside my garden wall  
Grow unmolested;  
And under their pale velvet parasol  
Sparrows have nested.

An oriole toiled on from day to day—  
The cunning weaver—  
Tying her hammock to that leafy spray  
Above the river.

No wingless thief can climb that elm's frail  
stair;  
Nor guest unbidden  
Can reach the snug, aerial chamber where  
Her eggs are hidden.

A marsh wren's cunning hermitage I see,  
As my boat passes,  
Moored to the green stems of a *fleur-de-lis*  
With strong sea grasses.

And stay! I know another pretty nest  
Of braided willow,  
With dainty lace and knots of ribbon drest,  
And feather pillow.

And just one bird, with moist and downy  
head,  
Herein repose;  
He has no wings—his shoulders grow instead  
Dimples and roses!

You have a nest and little wingless bird  
At your house, maybe;  
Of course you know without another word  
I mean—a baby!

—May Riley Smith.

Let no one infer that the author of One Form of Considerateness in this department would advocate entire silence concerning the friends who have passed into the other life. Such an extreme position, especially in regard to those who have died in the triumphs of Christian faith, would be even worse in its influence than to make the event unduly prominent in family converse. In this, as in the whole conduct of life, we need to use sanctified common sense. The very fact that little children and some delicately organized adults are in a peculiarly sensitive frame of mind when sorrow invades the home may be taken advantage of, in a tactful way, to lead them into a sweet personal fellowship with Christ. Without harrowing up the feelings, it is possible to touch them, at such times, in a way to inspire instead of to sadden.

The little glimpse which we get in another column of Mrs. Cleveland's life at the White House suggests that in the choice of a presidential candidate this summer the American people would do well to consider the qualities of the wife of the chief executive. In the persons of Mrs. Garfield, Mrs. Hayes, Mrs. Harrison and Mrs. Cleveland, not to mention others who have worthily filled the position, we can see how much the nation is indebted to the influence of their Christian characters. Their attitude toward all moral reforms and all public questions involving ethical points has invariably been on the side of righteousness. It is sometimes said in the settlement of a minister that the parish has no right to expect anything from his wife, the arrangement being solely with him. But is this a sound or wise principle in respect to any man in a prominent position, whose failure or suc-

cess, and whose place in the hearts of the people, may be greatly modified by the characteristics of his wife? Proud as we all are of Mrs. Cleveland's social graces, we rejoice still more in her Christian virtues, and may her successor fall not a whit below her high level in this particular.

### ONE FORM OF CONSIDERATENESS.

BY H. T. E.

It has recently been brought to my notice how much a sensitive person may suffer, when there is a death in the family, simply from hearing it talked about at the table and at all times throughout the day. If it were not for the relief which night brings the strain would sometimes be insupportable. The constant reverting to the one who is gone, calling to mind numberless touching incidents connected with his life or death, reading letters of sympathy, dwelling on the subject of death in general, mourning over words or acts which now are cause for regret, reading at family worship passages which were his favorites, or which are especially appropriate to the sadness of the time, and in many other ways keeping the sorrow fresh in the mind, while it may be a comfort to some is little less than torture to others of more sensitive nature. They may not always be those to whom the blow comes with greatest severity, but who by reason of youth or natural temperament feel everything acutely. To such it is like tearing open a wound which nature is doing her best to heal. Of course, after some time has elapsed, they may be able to speak of these things calmly and without distress, but while the death is a recent event it is too much to expect.

Here let me say a word in general about the habit, common in some families, of discussing painful and perplexing subjects at the table. It may be convenient to take this time when the family are all together, but for many it destroys the comfort of the meal entirely, and from a physiological standpoint it is objectionable. Physicians tell us that while eating we should not give the brain too much to do, nor excite the emotions to a painful degree. Nature cannot attend to so many things at once, and that which is most important for the time being—the proper digestion of our food—is in danger of being neglected. In consequence we lose much of the nourishment to be derived from it. It is always well, if possible, to preserve a cheerful tone to the conversation at table.

But to return—people are differently constituted, and there are many, no doubt, who find comfort, when in bereavement, in dwelling upon their sorrow in such ways as I have mentioned above. It is pleasant to them to be frequently reminded of their departed friends. But, as far as I have observed, it is usually elderly people of whom this is true. Having had repeated blows of this kind, it may be, they naturally receive them more calmly and with less apparent emotion than those to whom such sad events are a new experience. And, aside from this, it is generally true that with the coming on of age the sensibilities become less keen, and less nervous strength is required to control the feelings. A person of seventy or eighty can often hear or relate the most pathetic and affecting incidents perfectly unmoved, while a young person listening to the same will sometimes suffer in the effort to preserve self control. The greater sen-

sitiveness of youth is seldom fully appreciated by elderly people, the diminished keenness of their own feelings leading them to think it something strange and abnormal, whereas, in a sense, each may be said to be normal in its own time.

I am sure there are many young persons who would be grateful to their elders if they would kindly refrain at these times of sorrow from giving utterance to the sad thoughts which they must have. Of course the thoughts cannot be helped, nor would any of us wish to banish them altogether from our minds, but we can and should avoid giving them expression unless we are sure that those to whom we speak feel as we do.

I write this in the hope that some, who perhaps have never thought of the subject in this light, may see the need of greater considerateness, and that, as a result, some sensitive ones may suffer less. Such considerateness is Christlike. "I have many things to say unto you, but ye cannot bear them now."

### LIVING UP TO ONE'S TEAPOTS.

BY ELIZABETH P. ALLAN.

In the height of the "old china" craze appeared an amusing cartoon which many of you will remember—a willowy figure standing with clasped hands before a rare old teapot, an unusually good "find," saying in rapt tones, "Can I ever live up to it?" We laughed, all over the country, at this mockery of aesthetic despair; but let us remember, now that the laugh is over, what a deal of truth lies under the flippancy.

Can we bring up pure, refined children in dirty houses? Can we bring up healthy ones where the laws of health are broken? Can we make young people industrious if we give them nothing to do? Can we teach them self-restraint if we do not first restrain them? Being sure of a negative answer to these questions, let me put another, one to whose answering I point this little article: Can we form characters of honesty and truth in homes where shams are practiced? Do not answer too hastily. Remember how fashionable shams are, from the laced and ruffled squares that cover your rumpled pillows to the answer at the door that you are "not at home," when you are hanging over the banisters in the upper hall.

My friend boasted merrily to me the other day of a little corner bracket she had for holding a statuette. "It is supposed to be white marble," she said, "and is considered quite handsome and unique; in reality it is pine deftly covered with white, veined oil-cloth." Her little boy was leaning against her as she spoke, taking lessons, was he not, in pretending to a style of living beyond their means?

Perhaps I was unduly sensitive about that little boy because I wince today, though my own boy has grown a foot or two since, at the remembrance of one of my shams in which he detected me. I had a long visit from a tiresome caller in one of my busiest hours and, when she went away, I exclaimed over the stupidity of people who would come when you were busy and stay so long. "Why, mamma!" said the little boy, who had been sitting quietly at my feet, "you told her you were so glad to see her and asked her not to go away so soon!"

Is this the reason that we look to our country homes, our farmhouses, to supply us with the fresh, vigorous life needed to

keep the country from decadence? Because in those plain, solidly-built houses things go for what they really are, and there are no gingerbread pretences? The furnishing and ordering of our homes is no small part of the education of those little immortals who dwell in them while waiting for their heavenly mansions. Judgment must be laid to the line and righteousness to the plummet even in the bricks and mortar of our homes; even in the things we put into them for use and for adoration, that no habit of deceit or false showing may be formed as the days are going by, but that truth may be our constant and fearless guest here in these earthly abiding places as she is to be our friend and companion at God's right hand.

#### THE "MUSICAL EDUCATION."

BY KATE UPSON CLARK.

A singular fallacy has recently seized a large and important part of our population. It is that when a young person has reached the age of fifteen or sixteen he may be taken from a regular school—with which he is presumed to have finished—and put to the study of some branch of music, to come out at the end of three or four years as well educated as if he had continued to hammer away at science, mathematics and the languages. The consequence of this hallucination is that a crowd of young people are now loose in society, who are bumptiously conceited with the idea of their own accomplishments, and yet who may be sadly deficient in the homely art of spelling, cannot correctly construct an ordinary note, cannot understand common allusions to the great works of literature and are generally lacking in what has been for centuries considered true culture.

In place of this they may have a knowledge of counterpoint and fugue, considerable manual dexterity in performing upon some musical instrument and a general idea of the styles of music for which the great composers are severally distinguished. They may, perhaps, be able to thrill the soul with the presentation of some fine musical composition, and yet is it proper to call them "educated"? Indeed, can any amount of so-called "art education" atone for the lack of the plain literary knowledge needed in the conduct of everyday life? We must talk. Every one must write letters. In order to talk intelligently or to write intelligently a certain acquaintance with literature is absolutely necessary. Style, with tongue or pen, cannot be acquired without some study of the great masters of style. Familiarity with words, the essential weapons of our daily warfare, can come only by the study of words. Mis-spelling, bad grammar and ignorance of the great thoughts of great men, as they are preserved in literature, are lacks for which no study of music or painting or anything else can possibly atone.

It is contended that a certain mental discipline is obtained from the study of music which is quite as valuable for purposes of clear thinking as that which is gained from any other kind of study. Of course, any kind of strenuous pursuit of a high aim is in itself a discipline and a development. But it is doubtful whether the opinions of musicians on general topics demanding simply clear judgment are as valuable as those of men who have devoted the same time to the study of one of the

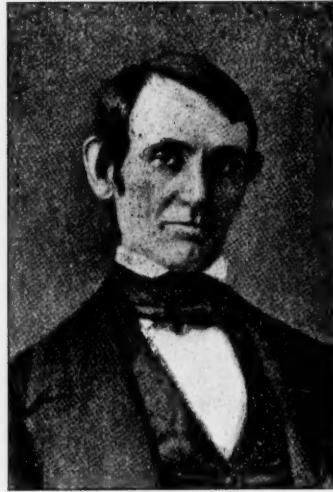
learned professions that the other has given to music. At least, the common sense conclusion of any one who carefully considers this subject must be, that while it may be wise, as it is certainly very delightful, to give to a child a musical training, as an accompaniment to the old-fashioned literary sort, or as supplemental to it, it should not be done until his education in more essential respects has received thorough attention. As for thinking that simple or elaborate musical culture is going to supply him with as good an equipment for daily life and good society as the regular, time-honored sort—the idea is worthy of that new being whom the philosophers are calling the "mattoid."

raphers continue to give us every possible light upon the ancestry and early life of Lincoln, but though we read and ponder the interesting story its mystery remains unsolved. One who knew him long and intimately said of him, "All the wise and good things Mr. Lincoln ever did sprang or came out of his great reason, his conscience, his understanding and his heart, his love of truth, right and the good."

The little that has been recorded of the childhood of Lincoln seems gloomy. From his sad and overworked mother, whose sensitive frame gave way under her rough life on the frontier, he inherited a tendency to melancholy that at times almost overcame him. Yet with all the poverty and hardness of his early life there must have been much of that free and easy life out of doors so grateful to a boy, and he must have come very close to the heart of nature. From the sky and the forest and the stream he learned the beauty of serene living in accordance with the grand laws of the universe. From the unique characters in the sparsely settled neighborhoods where his father's roving disposition caused him to pitch the family tent, he gained his wonderful insight into human motives without the veneer of conventionality.

As soon as the lad began to work for his living, which he did partly on his father's not very flourishing farm and partly on the premises of neighbors who were glad to pay him niggardly wages for his help, he evinced peculiarities that made him interesting to all who met him. Innumerable are the anecdotes about "Abe," as he was familiarly called. It is curious to read that even when he was engaged in menial tasks, doing "chores" about the house to help the women on the farms where he was hired, lofty thoughts of the future were in his mind. He was none too fond of the hard work of these days, but went about it in a leisurely though sturdy manner, with many jokes and stories, which caused him to be a favorite among his fellow-workers. Once the woman of the house reproved him for carrying on his jokes with her girls in the kitchen, and asked him what he supposed would ever become of him. His reply was probably accepted as another of his numerous witticisms, for he said he was going to be President of the United States. There is no doubt that the youth who made this statement felt within him a spirit of prophecy which guided him through untoward surroundings and kept him true to the highest ideals.

The few books which it was possible for him to get hold of he devoured, reading them over and over and copying those extracts which gave him greatest satisfaction. He found it difficult to secure paper for his copies and would often jot down his favorite passages on boards until he could transfer them to paper. When he had transferred or committed to memory one set he shaved them off his board with a sharp knife and was ready for more. In this fashion also he did his problems in arithmetic, lying by the fire evenings and covering the surface of the great wooden shovel with his figures. Ingenuity was always a marked quality of the young frontiersman and no effort was too hard for him if by it he could accomplish his purpose. When he began to make speeches he concluded that he ought to study grammar and, as the only book he could hear of was six miles away, he started on foot to procure it.



ABRAHAM LINCOLN.\*

the land, received a baptism of patriotism that influenced all their future life. Up to the hour of his sudden death by the assassin's hand, through the four years of terrible civil war, that lone, majestic figure stood forth a target for the abuse of many, the sympathy of some and the criticism of all. Then in a moment everything was changed. Friend and foe realized their irreparable loss. Men looked at each other and said, "What manner of man was he—that when he was with us we knew and appreciated so little, but now, that he is no longer among us, we realize was almost a god?" So through the decades that have passed since then they still question about the causes that made Abraham Lincoln the greatest man of his century.

But all in vain. It is beyond the power of the keenest analyst to say how and why this man who sprang from the lowest ranks of the people became the deliverer of his nation from its weight of human bondage. That he was prepared when the call came to him all the world knows. Careful biog-

\* Earliest known portrait of Lincoln, taken about 1843, published first in *McClure's Magazine* and reproduced here by the permission of Hon. Robert T. Lincoln and Mr. S. S. McClure.

Abraham Lincoln's greatest claim to the confidence of his fellowmen was always his perfect honesty. "Honest Abe" was a kind of pet name for him in the rough communities where he passed his young manhood. The incident which led to his first being so designated has been often related. But in these days, when trusts are frequently betrayed and honesty in little things is disregarded, it does no harm to repeat the proofs of a great man's uprightness in small matters. While young Lincoln was clerk in a country store he one day sold a woman a small quantity of tea, for which she paid him and left. Later on he discovered that the weight he had used for weighing the tea was not the one he had intended to use, that he had taken pay for more tea than he gave the customer, so when closing time came he left the store and walked a long distance to return the extra money to the woman, who, of course, told the wonderful story of the honest clerk to every one she knew.

In 1833, when twenty-four years old, Lincoln was appointed to his first Government position, that of postmaster at New Salem, Ill. It was a small commission, and he sometimes carried the letters of the weekly mail in his hat for distribution as he went about the country to attend to his other business of surveying. But in this as in everything else honesty was the rule of his life. A good many years after, when the town and post office of New Salem were things of the past and Mr. Lincoln lived in another part of the State, a tardy Government collector made his appearance to square up the accounts of the defunct post office. Asking him to be seated, Mr. Lincoln went to his room and bringing back an old blue sack counted out from it the very pieces of money that the people of New Salem had paid into the office for their letters! Although poor as he could well be and live, the postmaster had been honest and considered the paltry sum belonging to the Government a sacred trust to be faithfully paid over when called for.

The crowning glory of his life was the Emancipation Proclamation. For this he will be honored while the histories of nations shall endure. But his whole life was a struggle to emancipate himself and his fellow beings from the bonds of ignorance, falsehood and vice. He wanted everything and everybody to be on the right side.

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Small fellowship of daily commonplace  
We hold together, dear, constrained to go  
Diverging ways. Yet day by day I know  
My life is sweeter for thy life's sweet grace;  
And if we meet but for a moment's space,  
Thy touch, thy word sets all the world aglow.  
Faith soars serener, haunting doubts shrink low,  
Abashed before the sunshine of thy face.

Nor press of crowd, nor waste of distance serves  
To part us. Every hush of evening brings  
Some hint of thee, true-hearted friend of mine;  
And as the farther planet thrills and swerves  
When towards it through the darkness Saturn  
swings,  
Even so my spirit feels the spell of thine.  
—Sophie Jewett.

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#### MRS. CLEVELAND'S MAIL.

From a charming description of A Day in Mrs. Cleveland's Life, in the last *Harper's Bazar*, we select that portion which gives an account of her voluminous correspondence:

Mrs. Cleveland's morning mail is found in the breakfast-room, and there she breaks the seals and runs her eye hastily over the contents. It is a smaller mail now than

it was when she first entered the White House, for then she felt a natural curiosity to know what messages had been sent her by other persons than those within her circle of chosen friends. This novelty soon wore itself out, and by degrees the letters were sorted according to their externals, and sifted of such as bore evidence of coming from outside the group of *bona fide* personal correspondents. The sifting process was gradually transferred to other hands than her own, till now the letters actually left for her eyes are those the superscriptions of which have passed the trained scrutiny of the little staff of secretaries in the executive office. The stale trick of marking an envelope "Personal" deceives no one. It is the familiar handwriting which tells the story, not the style of stationery or the mode of address.

So large is the volume of material which comes with each mail from north, south, east and west addressed to Mrs. Cleveland that it has been found necessary to divide into classes those letters which appear deserving of any notice whatever. First in this category come the requests for charity in numberless forms. Appeals for money are abundant, of course. Next come calls for food and clothing. Then come demands that she will make an apron for a fair in Podunk, or dress a doll for a church exhibition at Smithville. Perhaps the funniest of the begging letters are those which crave the gift of a baby-carriage; they are usually accompanied by a clipping or copied quotation from an obscure local newspaper, in which an imaginative contributor describes the Clevelands as receiving a carload of little carriages as presents from inventors and manufacturers all over the country directly after the birth of each child. As a matter of fact, no such presents have ever come to them; but the fancy of the average Washington letter writer runs riot on occasion, and represents as a real happening what might have occurred if the whole guild of American carriage-makers had let themselves loose in search of a great advertisement.

A second class of letters are those in which Mrs. Cleveland is besought to use her influence with the President to procure offices or other political favors for somebody in whom the writers are interested. Even the wives of prominent congressmen have been known to bespeak in this way the interference of the President to obtain coveted committee assignments for their husbands in one or the other legislative chamber.

To the third class belong letters asking the use of Mrs. Cleveland's name as a patroness for some enterprise, as a subscriber for a book, or as subject of a dedicatory paragraph.

In a fourth class are grouped the conventional engraved invitations to take part in some festivity—a wedding, a reception, a christening, a birthday party, the anniversary of a society, the laying of a corner stone.

The almost unbroken rule in all these cases is for one of the executive clerks to write a stereotyped form of answer, consisting of a polite acknowledgment and a declination. Here and there a missive will have some distinctive feature which causes it to be set apart from the rest and brought to Mrs. Cleveland's notice when she retires from the breakfast-room and seats herself at her desk. A request that she will allow herself to be named as godmother for some budding genius of a new generation is rarely refused, an autograph is given where the circumstances warrant the belief that the courtesy will not be abused, and on rare—very rare—occasions a photograph is added. Now and then, at long intervals, one of the other requests receives a favorable response; but when the recipient is ungracious enough to share the news of his success with the public, the result is such a deluge of appeals and demands from chronic mendicants that the kindly feeling which prompted the experiment is turned to disgust, and the lesson costs the next thousand supplicants a prompt denial of their prayers.

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Let no one falter who thinks he is right.  
—Abraham Lincoln.

#### Closet and Altar

*What Christ's prayer was all true prayers must be. You must pray with the great prayer in sight.*

Whether a man walk out in the fields and say his prayers and feel God's presence, or whether he be in the church and feel God's presence, does he perceive him any the better because he is in a place of rest? If he does it comes from his own infirmity; the difference is not on God's side, for God is in all things and places alike, and is ever ready to give himself to us, in so far as we are able to receive him, and he knows God aright who sees him in all things.—John Tauler.

Whitsuntide brings with it such pledges of the continual presence of the Comforter, of a life arising out of death, of fellowship with all in heaven and all on earth, as must needs make every birthday a beautiful witness and symbol of the new birth of ourselves and of all creation, of the ultimate deliverance of everything that has in it decay or death.—F. D. Maurice.

O thou the Lord and Maker of life and light!  
Full heavy are the burdens that do weigh  
Our spirits earthward, as through twilight  
gray  
We journey to the end and rest of night;  
Though well we know to the deep inward  
sight  
Darkness is but thy shadow, and the day  
Where thou art never dies, but sends its ray  
Through the wide universe with restless  
might.

O Lord of Light! Steep thou our souls in  
thee,  
That when the daylight trembles into shade,  
And falls the silence of mortality,  
And all is done, we shall not be afraid  
But pass from light to light; from earth's dull  
gleam  
Into the very heart and heaven of our dream.

—R. W. Gilder.

A test—surely one of the best tests—of the truth and reality and vigor of our Christian life lies in this—that when we anticipate the great life to come, however far speculation may endeavor to trace its course in the province of that mysterious land, we return to this thought, which satisfies completely all the deepest and best desires of our hearts—that where Christ is we are to be also.—R. W. Dale.

We join, O God, in the blessed strain  
thy holy children sang of old when, filled  
full of gladness and divine glory, they  
met to sing thy praise. We too would  
call upon all things to praise thee and  
join the song poured forth unto thee by  
all thy works in nature. We give thee  
thanks, hearty thanks, that thou hast  
given us once again to see the fair blos-  
soms and smell the sweet fragrances  
that tell of coming glory, to behold the  
mild spring that tells of the glorious  
harvest. We beseech thee pour upon  
us thy sweet light that our hearts may  
be gladdened as our eyes are at this  
time by the light of the sun. Let the  
brightness of this day be but a prophe-  
cy to us of what shall come when the  
Sun of God shall shine upon all waiting  
souls. Lord God, there are flowers that  
need to be opened in us, sweet blossoms  
of charity and peace. Shine upon us  
that we may be lifted up from all mean-  
ness of spirit, and, living in the light of  
God, the beauty of the Lord may be upon  
us. Amen.

### Tangles.

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of *The Congregationalist*.]

#### 43. DECAPITATIONS.

##### I.

I paused by Doubting Hill one time  
And mused, and thought my musings new;  
"The world," I cried, "is dark and PRIME,"  
And Echo quickly answered, "TWO."

##### II.

"For him whom fortune has accursed,  
Or always has withheld his due,  
O! what but disappointments FIRST?"  
At once the Echo shouted, "TWO."

##### III.

"Life is a problem," then I sighed,  
"Is Death the only solver true?"  
"Life's mysteries end—O! ONE," I cried;  
Then came the echoing answer, "TWO."

##### IV.

"Be still, my doubting heart," I said,  
"The future's wisely hid from view;  
Calm follows gale; when night is fled  
Up springs the WHOLE. Echo said, "TWO."

##### V.

"I know there is some happier clime,"  
I said, "O soul, prepared for you  
Beyond Life's storms, where all is PRIME."  
And Echo sweetly whispered, "TWO."

E. E. C.

#### 44. CHARADE.

Two-thirds of myself on Sundays you'll find  
Rejoicing the heart, informing the mind;  
Then number them well, and write them out plain,  
The rest of myself you'll find will remain.  
As a whole I'm a friend, kindly and true,  
Who brings good advice and precepts to you.  
You can't make me young, for I have just told  
That I am a pilgrim eighty years old.

MARGARET MOORELAND.

#### 45. GEOGRAPHICAL ODDITIES.

Glancing here and there over the map of the United States, find: 1. An entire State in a river. 2. A constant rattling or clanging sound in a mountain. 3. A valuable product of pine trees in a lake. 4. An ancient high priest in a city. 5. A father in a bay. 6. A mother in a sound. 7. A solution of difficulties in a rocky islet. 8. Anger in a State. 9. A river which is one-half acid. 10. One of Noah's family in a lake. 11. A place for rest in a city. 12. A terrible calamity in a State. 13. An entire State in an island. 14. The Mohammedan's God in a city. 15. A young lady in a river. 16. A State half filled with metal. 17. A grassy plain in a city. 18. A song in two States. 19. An unpopular governor of "The Royal Province of New England" in a city. 20. An instrument for finding a horizontal line in a city.

K.

#### 46. BIBLICAL ACROSTIC.

1. At sound of the trumpet, my high walls fell down.  
2. Diana's great city of ancient renown.  
3. On seven hills thronged, of the world I was queen.  
4. Me Abraham left for a country unseen.  
5. Of this "city of peace" was Melchizedek king.  
6. To me, in fair Greece, Paul the gospel did bring.  
7. In far Asia Minor my candle burned low.  
8. Beneath my fair palm trees sweet waters did flow.  
9. In a terrible storm was St. Paul cast away,  
But he safe reached my shore at the breaking of day.

The initials: The city of temple and tomb;  
Rejecter of prophets, who foretold her doom.

J. A.

#### 47. ENIGMA.

When their all-subduing swords  
Havoc spread 'mong Europe's hordes,  
When their eagles chased the sun,  
'Mong the Romans I was one.

Fleeing thence I entered trade,  
But a fortune never made,  
Wooed success in vain—instead  
Drew invectives on my head.

I'm, when isolated, tall,  
Yet in company I'm small.  
Some my character assail,  
Say that I should be in gaol.

But far other fate at last  
Finds my form in plaster cast—  
To the church and parliament  
A support and ornament.

W. WILSON.

#### ANSWERS.

##### 39. Chapfallen.

40. It is never too late to mend. Cut your coat according to your cloth. If you wish a thing done, go; if not, send. One good turn deserves another. Where there's a will, there's a way. The more haste, the less speed. Time and tide wait for no man. Let well enough alone.

##### 41. Word-less.

42. 1. Scallop. 2. Oyster. 3. Muscle. 4. Clam. 5. Shrimp. 6. Lobster.

Solutions received to Tangles of April 23: E. M. B., Boston, Mass., 36, 37, 38; M. J. Heywood, Keene, N. H., 36, 38; M. E. P., New Britain, Ct., 36, 37, 38; Mrs. J. G. Robertson, Sherbrooke, Que., 36, 37, 38; S. Y. T., Albany, N. Y., 38; C. A. Wood, Whitinsville, Mass., 38; Nilior, Middletown Springs, Vt., 36, 37 in part, 38; Mrs. G. E. Aiken, Newton, Mass., 38; Miss H. E. Broch, Roxbury, Mass., 36, 38.

No answer to 38 was quite perfect, and the author's solution was awaited with great interest and curiosity.

#### ALL AROUND THE HOUSE.

If pole rings from which draperies are suspended do not run easily, rub the pole until thoroughly smooth with kerosene.

The hammock need not be confined to summer use out of doors. If swung across the sitting-room or bedroom it makes pleasant change for an invalid when tired of the bed or couch. A generous supply of down pillows is an essential accompaniment.

Each season brings fresh suggestions of ways for driving away that pest of the housekeeper—the little red ant. One of the latest is to place a piece of common tar upon a plate in the neighborhood where the ants congregate. Anything so simple is worth a trial.

A simple measure for keeping the feet in good condition on a long tramp is to rub castile soap inside the sole and heel of the stocking. This was done by our soldiers in the Civil War, and those who made "comfort bags" at that time will recall inclosing a small piece of soap for that express purpose.

Most housekeepers have learned the wisdom of having the sink high enough to wash dishes without stooping, but in many homes the cooking stove is still on too low a level for comfort. Let it be placed on a platform which will bring the top as high as the kitchen table, and a good deal of backache may be prevented.

One of the most trying pains which a child is called upon to endure is the earache. A

simple and effective remedy is a bit of cotton batting, on which a pinch of black pepper has been placed and then dipped into well-heated sweet oil. Gather the batting around the pepper, tie snugly, dip in the oil and insert in the ear. A flannel bandage should be tied over the head to keep it warm.

Great care should be taken in the laundry to separate the handkerchiefs of persons suffering with colds from those which are used by the rest of the family. One person afflicted with a catarrhal affection may impart the trouble to an entire household. The best way to treat handkerchiefs of the character mentioned is to place them under water into which a quantity of kerosene oil has been poured and leave them for two or three days. Then add boiling water, wash with soap and rinse thoroughly. This will make disinfection sure.

We should feel it a finer thing to acquire the art of healing wounds than the art of calculating eclipses; a finer thing to occupy a post of toil in the cause of the ignorant and the suffering than a post of honor and authority in a palace; that of the two it is grander to learn how to "bind up the broken-hearted," or to "speak a word in season to the weary," than to learn how to investigate the secrets of nature or converse in five languages.—S. A. Tipple.

What know we of the world immense  
Beyond the narrow ring of sense?  
What should we know, who lounge about  
The house we dwell in, nor find out,  
Masked by a wall, the secret cell  
Where the soul's priests in hiding dwell?  
The winding stair that steals aloof  
To chapel mysteries 'neath the roof?

—Lowell.

## To Cook Before An Audience

of bright housewives who are noting every step in the operation isn't easy. Besides, the cooking must be perfect.

Teachers of cookery know this and they use only what they can depend on every time.

That's why they all use Cleveland's Baking Powder. It never fails.

## No flour is "just as good as" "Duluth Imperial" Flour

except in the minds of dealers who want to palm off poor brands for bigger profit. If you really want DULUTH IMPERIAL, see that you get it. 20 loaves more in every barrel.

If your grocer doesn't keep it, and won't supply you, don't get another flour—get another grocer; or send us a postal, and we'll tell you where to get it.

DULUTH IMPERIAL MILL CO., Duluth, Minn.

## The Conversation Corner.

ALTHOUGH we have finished the Alphabet of *New Members*, let us, like little children (as we all are in this Corner), go back to our A B C's again, and enroll the candidates who have applied since our last publication of such letters.

MALDEN, MASS.  
Dear Mr. Martin: I would like to become a Cornerer. I am nine years old. I belong to the Junior C. E. S. I have begun collecting stamps. I have about 145 now. I have the five-cent Newfoundland stamp but none with the dog's head on them. In my yard I have a garden of wild flowers.

GEORGE B.

Do not the wild flowers get tame after being under the care of children a year or two? I think I should rather go for them in their own native home in the woods.

LINCOLN, NEB.

Dear Mr. Martin: I read the Corner every week and enjoy it very much. I wish you would put your picture in the Corner. I have no cat but a pug dog, whose name is Don. I have a collection of about 300 stamps. May I join the Corner?

MARIAN B.

Yes, and I send certificate with photograph, said to be a very correct one.

MADISON, O.

Dear Mr. Martin: I am twelve years old and live with my uncle and aunt. I like to read the letters telling about Pomiuk and I send you — cents for him, and I would be very glad of some Newfoundland stamps.

WALTER B.

What a Massachusetts-like sound your last name has! Did your father or grandfather emigrate to the "Western Reserve"?

BRATTLEBORO, VT.

Mr. Martin; Dear Sir: I am very glad to be a member of the Corner. I am thirteen years old. We found Pomiuk's picture in the World's Fair book . . . Where I live, the Congregationalist church is on one side of us, the Episcopal church on the other side, and the Baptist on the other side of the street. We ought to be good! Back of us is the River and the Wantastiquet Mountain. There is a carriage road to the top.

EMILY C.

How well I remember that high mountain in my boyhood, and that Congregational church, too! I can hear the echo of good Mr. Tyler's voice now, and some of his very words. I have the text, too, of a sermon which his predecessor, our "Huntington" of the New York letter, preached. But that was a long time ago!

WEST NEWBURY, VT.

Dear Mr. Martin: I have been reading the Conversation Corner quite a while. I am very much interested and would like to join. I am getting a collection of stamps. What constitutes a set of U. S. stamps now?

DWIGHT C.

Will some philatelist answer that?

ELYRIA, O.

Dear Mr. Martin: . . . The other night my father looked up in the Genealogy and found that my great-grandfather's great-grandfather was the great-grandfather of Alfred Ely of Monson, to whom was addressed the copy of the *Recorder* which was on the outside cover of last week's *Congregationalist* [March 12]. He preached his first sermon in Monson in 1806 and was pastor there sixty years. When he began to study for the ministry he had only 14 dollars. The Corner Scrap-book just suits me. We have been having a regular March blizzard today.

MARY E.

The last sentence is a telltale upon my delay in publishing the letter, for there is not much of a blizzard today—my windows are all open, a man is harrowing in the field opposite and old Kitty Clover is stretched out at full length on the floor, trying to keep cool. How little did good Dr. Ely think, when he subscribed for the new paper in Boston, that his name would be photographed eighty years afterwards on the paper and be read not only by his great-grandchildren in Massachusetts, but by his

little great-grandniece in Ohio! His experience as a poor student fitted him to help similar boys who came to Monson Academy.

MARLBORO, MASS.

Dear Mr. Martin: I am four years old and I want to be a Cornerer. On my birthday my papa gave me some rubber boots. I have got four cats, Flossy, Flip-flop, Tim and Puff. The first two are Angora cats. I have a little black dog, Joe. My grandma reads me about Pomiuk. I am sorry for him and I got a little boy and went round and asked all the folks in the house for some pennies and I send them to you in this letter.

HELEN F.

How do Joe and Flip-flop, etc., agree? My Kitty Clover is in deadly fear of his new dog-neighbor, Sancho!

WEST ROXBURY, MASS.

Dear Mr. Martin: Our class in Sunday school are interested in Pomiuk and would like to know more about him. If you have anything more about him, please put it in the Corner. I take the paper to Sunday school and read it to the children.

RUTH F.

C comes next and the last mail brought a note from Dr. Grenfell in London, but nothing from Pomiuk:

I have no news from Rigolette. Evidently something has happened to the dog-mail. Better lend your old Captain to us for next winter—he is much more trustworthy . . . My love to Sarah Noah, the Cat and the other Cornerers—I am a member, you know.

DANVERS, MASS.

Dear Mr. Martin: Mamma is writing this, 'cause I don't know how to write. I will be five years old on Bunker Hill Day. I have a brother Russel. He calls me Dotty, 'cause he can't say Dorothy. Do you know what my name means? When you come to Danvers won't you come and see Russel and me? Do you play with children? I did like the little king of Spain stamps the best, but now I like the red dog best. I'm glad those dogs don't bite. Russel has been climbing up on mamma's chair and now he sits by her in a chair sucking his thumb. He wants to go in his "kib." Good-by.

DOROTHY G.

When you come to study Greek you will see just how your name means the "gift of God." The two words are put together in reverse order to make Theodore, which means the same. Ought not Russel to have been named Theodore? Remember that names or words containing *theo* refer in some way to God, as *Theophilus* (a lover of God), *theology* (science of God), *atheist* (without God). Children named Theodore and Dorothy can think that God has given them to their homes and to the world—to do good and make others happy.

NORTH ADAMS, MASS.

Dear Mr. Martin: I am very much interested in the Corner, and would like to become a member. I live in the newest city of the commonwealth, near the corner of the State. Should you come out here you would pass through the Hoosac Tunnel, four and three-fourths miles long. We have the highest mountain in the State, Greylock. The boys of our Sunday school are going to take a tramp to the top next Saturday, nine miles. Fort Massachusetts, built in 1745, and destroyed by the Indians, was only a mile west of our city, and was commanded by Col. Ephraim Williams, after whom Williams College was named. The women raised \$1,000 towards buying the fort site and to put up a monument. It is now marked by an elm tree. We have just formed a Fort Massachusetts Historical Society. We are anxious to secure "things" in use long ago for our rooms. I should like to see the Corner collection. Please send to my address a Scrap-book.

LYMAN G.

I called on an old farmer two days ago who has a large collection of "things" he has dug up on his farm, and which were "in use long ago"—by the Indians. Many of them were rude weapons, used to kill each other and foes like Colonel Williams.

Postal card: "Scrap-book received all safe. It is fine. Thanks. School time!" L. G.

Mr. Martin

### CORNER SCRAP-BOOK.

Poor Richard. Do you know who he was? I intended to put something in the Scrap-book about him last week, as suggested by the query about Dr. Franklin, but we got off into calendars. "Poor Richard's Almanack" was one of Franklin's many devices for "conveying instruction among the common people," and it had an immense circulation and success. He began it in 1732—the year of Washington's birth—and continued it for twenty-five years. He says in his autobiography that he "reap'd considerable profit from it, vending annually near ten thousand." He filled every bit of space on the almanac pages with short, quaint proverbs, "chiefly such as inculcated industry and frugality." At the end of the twenty-five years he gathered all these into a "connected discourse" and prefixed it to the almanac. This article, he says, was copied "in all the newspapers of the [American] continent; reprinted in Great Britain on a broadside, to be stuck up in houses; two translations were made into French, and great numbers bought by the clergy and gentry, to distribute gratis among their poor parishioners and tenants." When I was a boy I used still to hear old people quote some saying from "Poor Richard." I have the impression that "R. Saunders' Almanac" led indirectly to the publication of Robert B. Thomas's "Old Farmer's Almanac," which was such an oracle in country homes. In my early days people, in talking about the weather, would always consult "old Robert B.," as the almanac, hung up under the mantelpiece or beside the clock, was familiarly called.

Poor Richard's Prophecies. He not only predicted eclipses, but other strange phenomena, which were said to have always come to pass. I take down from my shelf "Poor Richard" for 1736, and copy the following:

1. Before the middle of this year, a wind at N. East will arise, during which the water of the sea and rivers will be in such a manner raised, that great part of the towns of Boston, Newport, New York, Philadelphia, the low lands of Maryland and Virginia, and the town of Charleston in South Carolina will be under water. Happy will it be for the sugar and salt, standing in the cellars of those places, if there be tight roofs and ceilings overhead; otherwise, without being a conjurer, a man may easily foretell that such commodities will receive damage.
2. About the middle of the year, great numbers of vessels, fully laden, will be taken out of the ports aforesaid, by a power with which we are not now at war, and whose forces shall not be descried or seen, either coming or going. But in the end this may not be disadvantageous to those places.

In the next issue of the almanac he recorded the fulfillment of the predictions. Can you think how they were fulfilled?

Poor Richard's Maxims. That you may understand the character of the Almanack, I quote a few Maxims:

Drive thy business; let not that drive thee. You may be more happy than princes, if you will be more virtuous.

The noblest question in the world is, *What good may I do in it?*

He is no clown that drives the plow, but he that doeth clownish things.

Thomas Jefferson's Plow. The last maxim suggests this paragraph. The *Home* has recently had an article on Jefferson. He was not a clown, for he not only used the plow but made one. He made it on mathematical principles. A plow consists of two wedges, a cutting wedge and a lifting wedge, and the Sage of Monticello discovered their proportions and the relation each bore to the other. Before his day no smith made two plows alike; from his day they were made in accordance with a mathematical rule. It was a remarkable man that could write the Declaration of Independence and construct a plow!

L. H. M.

**PROGRESS OF THE KINGDOM,  
OUR OWN WORK.**

**Discouraging Decrease.** The last statement of American Board receipts shows a deplorable falling off both in donations and legacies, not only for the month of April, but for the eight months of the financial year already passed. A total decrease of \$37,480 during this period as compared with last year is a serious matter which should be brought to the consideration of our churches:

	April, 1895.	April, 1896.
Regular donations,	\$33,368.29	\$34,656.14
Donations for special objects,	1,992.38	2,904.69
Legacies,	21,374.60	8,452.87
	<b>\$62,736.25</b>	<b>\$46,013.10</b>
Eight mos. last year.	Eight mos. this year.	
Regular donations,	\$274,661.62	\$267,778.16
Donations for special objects,	30,204.10	29,318.39
Legacies,	113,168.26	83,458.59
	<b>\$418,033.98</b>	<b>\$380,555.14</b>

**A Plucky Texas Woman.** The story of what an enterprising and consecrated Texas woman is doing in an isolated lumber town ought to put to shame the idle, half-hearted Christians in our prosperous churches, who, if they cannot engage in aggressive work themselves, can at least make it possible to provide pastors for such neglected districts. Three or four years ago Mrs. Sloan went to live in Pine Valley, Tex., a town of about 500 inhabitants, many of them employed in her husband's lumber works. Finding no regular Christian service, except a Baptist meeting held once a month, and having the blood of generations of Congregationalists in her veins, she determined to make an earnest effort to instruct and uplift these people. A schoolhouse was immediately built and a Sunday school organized, of which Mrs. Sloan still is superintendent and which soon grew to a membership of over 100. A preaching service for the fathers and mothers was the next pressing need and, nothing daunted that there was no Christian man to lead it, she planned a congregational form of worship, purchased some books of sermons and, aided by musical members of her own family, began to conduct a regular Sunday evening service. About a year ago this tireless woman organized a Y. P. S. C. E., which now has charge of the evening service; then she organized a Junior Endeavor Society, which is now supporting a student in our American College for Girls at Constantinople, and her latest Christian enterprise is a Y. P. S. C. E. among the converted convicts in the State penitentiary at Huntsville. Today this brave worker pleads for a man of God to minister to her people. A building for church purposes has been given by her husband, a congregation has been gathered and is in a responsive condition, the young people have been trained in Christian service—and all this through the efforts of one woman, single-handed and against great odds.

**THE WORLD AROUND.**

**China Pays All American Claims.** China deserves credit for having paid in full the last of the United States claims for losses in the riots in Sechuen. The mission property destroyed in that province alone was valued at \$5,000,000 and was divided between American, Canadian, English and French Societies. At the time of the visit of the American Commission at Cheng-tu last January the claims of the American Methodists were promptly and cheerfully paid, the Chinese officials assisted them to buy property outright and publicly banqueted all the American missionaries together with the commissioners. Word now comes from Tientsin that Consul Read has secured complete restitution also for the Baptist Missionary Union losses. Thus all the American claims have been settled in a friendly manner, China paying the whole amount demanded. Secretary Duncan of the American Baptist Missionary Union thinks the three months' overland march of the American forces was good policy and doubt-

less made a desirable impression on the ignorant inhabitants of interior China.

**Fraternity Among Indian Christians.** We have received with interest the first number of *The Indian Christian*, the organ of the Indian Christian Association of Great Britain, published quarterly in London. The objects of this new organization are "to bring together the Indian Christians residing in Great Britain and to cement the relations between Indians and Europeans; to expose the evils of race prejudice, whenever and wherever practised, and to encourage the brotherhood of man; to bear the interest of the Indian Christian community and to help the interchange of thought between India and England and between the Indian Christians of all parts of India and the Colonies." A long article by Mr. Alfred Mundy, president of the association, on the Union of Indian Christians is the most prominent feature of the first issue of the new periodical. He denounces caste distinctions and denominational differences, which are largely responsible for the disintegration of the Indian Christian community, and says that "the surest and most effectual method of promoting union among ourselves is by trying our utmost to discourage denominationalism and to bring together all Indian Christians to form, if not one church, at least to subordinate sectarian views so far as to look upon members of different denominations as members of Christ's Church and as professing a faith common to all, though there may not be a complete agreement as to matters of ritual or ceremonial."

Mr. Mundy severely criticizes the missionaries of the Society for the Propagation of the Gospel for the bigoted and exclusive spirit which they have shown in standing aloof from all conferences in which other denominations have met on a fraternal ground. He warmly commends the American Methodists for ignoring caste distinctions in choosing pastors and church officials. In this connection we are reminded of a sensible editorial which appeared in *The Indian Witness*, deplored the unnecessary ado so often made both in the Indian churches and in the reports sent home by the missionaries over the conversion of Brahman converts. The enthusiastic account of the baptism of a high caste woman gave rise to these pointed questions: "Would as much have been made of the baptism of the convert had she been a Pariah instead of a Brahman?" and "When missionaries celebrate the baptism of a Brahman with so much ceremony do they not fan into a flame the smoldering embers of caste feeling in the native church and thereby inflict serious injury upon it?"

**PEN AND SCISSORS.**

The missionaries of the Orthodox Russian Church among the Buriat tribes of Eastern Siberia have just accomplished an interesting piece of work in the translation of the liturgy of the Greek Church into the dialect of the Yakuts. This language possesses but 200 root words, so it has been necessary to use Russian terms for all words of deep religious significance.

The aggregate issues of the American Bible Society for the year ending March 31, 1896, were 1,750,282 volumes, being an increase of 169,155 over the issues of the previous twelve months. It is noteworthy that, for the first time in the society's history, the number of volumes circulated abroad exceeded the number circulated in the United States. In China alone nearly 400,000 volumes were distributed, and the entire circulation in foreign lands amounted to 890,150 volumes.

Mrs. Mary Clement Leavitt of the W. C. T. U., whose trip around the world gave her a fine opportunity for seeing missionary operations, is now in Boston and will be for two months. She is prepared to give an address on Christian Missions to any churches or societies and may be addressed care Kidder, Peabody & Co., Boston.

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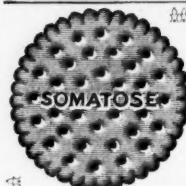
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21 May 1896

## The Congregationalist

821

## The Sunday School

LESSON FOR MAY 31. *Luke 21: 20-36.*  
**THE DESTRUCTION OF JERUSALEM FORETOLD.**

BY REV. A. E. DUNNING, D.D.

The passage under consideration in this lesson is Luke 21: 5-38. These words were Christ's final warning when he had left the temple for the last time, having been formally rejected by the Jews. His prophecy, so far as Luke gives it, he limited to the generation then living. That, Christ said, would not pass away till all the things he was speaking of should be fulfilled [v. 32]. This declaration helps us much in interpreting the highly figurative expressions. It is difficult for those who have not studied Oriental habits of thought to understand how these expressions can be true and yet not literal. Therefore many preachers and teachers in interpreting prophecy insist that grotesque events are predicted, which are out of all harmony with the past and the present. Peter's interpretation of Joel is a sufficient illustration of the difference between such a method of interpretation and that warranted by the Bible itself. The prophet had said, "It shall come to pass afterward," saith God, "I will pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood, before the great and terrible day of the Lord come." But Peter said of the scene at Pentecost, "This is that which hath been spoken by the prophet Joel" [Acts 2: 16]. That prophecy, whose fulfilment some are still expecting to see in startling displays in the sky, proved to have pointed to the dawn of "that great and notable day," the period of the Christian Church, the dispensation of the Spirit in which we are living. This fact helps us to see that descriptions of coming physical changes are only language to convey ideas of spiritual movements not yet made. In this light we can understand how "the end of the world" is the end of the Jewish dispensation; the image of "the Son of man coming in a cloud" is the triumph of Christ's gospel over heathen nations, and the angels going forth "with a great sound of a trumpet" the ministry of the gospel going abroad throughout the world. We may sit with the Son of Man and his disciples on the Mount of Olives, and with them contemplate the overthrow, then near at hand, of the religious and civil system which God had established and which his chosen people had perverted. No historic event foretold in the Bible is fraught with more important lessons. Jesus told them:

I. *Why Jerusalem was to be destroyed.* God had been banished from it by the wickedness of the people. The sign that he had deserted it was the departure of Jesus that day for the last time from the temple. From that time it was a body which the spirit had left. It was certain to grow offensive in its corruption. The building on which the disciples were looking, just below them, across the ravine, was majestically beautiful. It is not strange that they said to their Master, as they pointed to its marble pillars and golden roofs shining in the sunlight, "Behold what manner of stones and what manner of buildings!" No sign of decay appeared on them. The temple was the pride of the Jew and of the Roman also. It was not even yet fully finished. Forty-six years had been spent in its construction, 10,000 skilled workmen had been employed in it. The ritual and sacrifices were never more imposing than then. Yet on that very day its fate was fixed. Dean Farrar says of it with ringing pathos: "The day was a common day; the hour a common hour; no thunder was throbbing in the blue, unclouded sky; no deep voices of departing deities were rolling through the golden doors; and yet—soundless to mortal ears in the unripped air of eternity—the knell of her destiny had be-

gun to toll; and, in the voiceless dialect of heaven, the fiat of her doom had been pronounced; and in that realm which knoweth not and needeth not any light save the light of God, the sun of her moral existence had gone down while it yet was day."

The significance of this strange historic event for us is that the spiritual life is the only life for the individual or for the nation. Without the spirit the body is dead and must decay. God at peace with us and within us is the only salvation. Nor will his love avail to save us if we reject him. No patriot ever loved his nation as Jesus loved Jerusalem. Even when her doom was fixed the sight of her glory overcame him, and his sorrow found expression in audible sobs, but his grief brought no relief to the lost city. Infinite love does not deliver from death those who treat it with indifference and contempt till their power to appreciate it has been destroyed.

II. *The signs of the coming destruction of the city.* The disciples thought that the overthrow of Jerusalem would be the end of the order of things then present and the ushering in of a new kingdom with Christ as the visible king of the nation; and they asked him what signs would indicate to them that the age had come to its end [Matt. 24: 3]. He told them what these signs were. Mark [13: 6-10] enumerates them more in detail than Luke. They are:

1. *False Christs.* Between that time and the final destruction of the temple the Jews hailed first one and then another promised deliverer as the Christ, and each one whom they followed led them nearer to the brink of the precipice over which they finally plunged to their doom.

2. *Wars and rumors of wars.* Society in Judea was in a constant ferment. Political parties became more and more imbibed against one another. The peace that had existed all over the world at Christ's birth was already giving place to the movements of armies and the tumult of battles.

3. *Earthquakes and famine.* Natural portents became ominous in the general disintegration of society; and the distractions of war, destroying the fruit of men's labors and withdrawing them from productive work, greatly increased the suffering from bad harvests.

4. *Persecutions.* In disappointment, poverty and suffering men were more ready than ever to blame others, and Jews as well as Romans naturally turned their hatred toward those who seemed to be undermining the religious systems on which the safety of society depended.

III. *The significance of these things to Christ's disciples.* His instructions were very simple and easy to be understood by those whose minds and hearts were fixed on him. Be watchful, he said, not to be deceived by false teachers, for they will have great power to deceive concerning me. Trust simply to my teaching. Be not afraid at the signs of which I have spoken. "Behold, I have told you all things beforehand." Speak what the Holy Spirit prompts you to speak in times of trial and peril, and be assured that if you continue faithful to me you shall be saved.

The way in which the Master taught his disciples has also its lesson for us. They had gone up on the slope of the Mount of Olives and were sitting there, perhaps in the shadow of one of the low fig trees. Perhaps he plucked from it a twig and said: See this swelling bud? Does not that sign convince you that summer is near? This is a parable. When you see the signs of which I have been telling you know that the crisis of this age is close at hand. They remembered his words a few years later. Beyond question the early church was saved by his warnings. The disciples, seeing the signs which Jesus had foretold, fled from Jerusalem to Pella, before the siege closed in on the city, and saved their lives.

One important thing for us to learn is that all these signs are the enemies of society at the present time, and that they warn us of

peril in our social and national life. Yet in trouble, loss and suffering coming upon men because of sin there is a bright side. While the Jewish nation was hastening to its doom, the good news of Christ's deliverance from sin was being spread among all nations and even the evils themselves, which betokened the end, were made to aid in its spread. Awful suffering fell upon those who persistently sinned; but even their loss was made a blessing to the world. The destruction of that age was made the beginning of another and a better, just as the end of this dispensation will bring mankind to the glorious perfection of the kingdom of God.

We may not all understand alike these prophecies of Christ, but his instructions as to their duty will have the same meaning for all his own, and whatever disasters may now be hanging over the world no real harm can come to those who trust and obey Jesus Christ. "He that endureth to the end, the same shall be saved."

## Y. P. S. O. E.

## PRAYER MEETING.

BY REV. ISAAC OGDEN RANKIN.

*Topic, May 31-June 6. Ready for Death. Matt. 24: 36-51.*

To be ready for life is to be ready for death. Once there came a dark day in New England when the Connecticut legislature was in session. Some of the members were frightened and one of them moved to adjourn. Then rose a man of another spirit and said: "Mr. Speaker, I am opposed to adjourning. If this is the end of the world, as the honorable gentleman seems to fear, there is no place where I would rather be found than here where I am doing my duty to God and to the State. I move that candles be brought in and that we proceed to business."

This is the spirit in which Christ would have us live. The very uncertainty of the time of his coming, whether in death or in his final appearing, is at once an incentive and a test. No one knows, therefore some say, "Let us eat and drink for tomorrow we die"; but others answer more wisely, "He is surely coming, therefore let us be always ready, so that he can never find us sleeping." We must be about our Father's business, whether it is to be one day or sixty years that we have to wait.

If everybody knew when Christ was coming there would be crowds at church the Sunday before. If we knew just when we were to die there would be greater temptation than ever to trust to a death-bed repentance. That is the ideal of Christianity which some people make for themselves, and a cowardly sort of ideal it is. They want all that sin can give them, and all that heaven offers too. If they were sure they would be saved in the last ten minutes of life they would never think of serving Christ till those minutes came. They forget that salvation is salvation from sin and is expressed in words describing character, and that one who has loved sin all his life and only changed for fear of hell would be very uncomfortable indeed in heaven with none but holy acquaintances.

Death sorts people out according to their character. Every one goes to his own place. We are getting ready to have by becoming, and having would be of no more use to us than pictures to a blind man unless we become heavenly-minded, obedient to God's will, that is, and ready to enjoy what Christ enjoys.

There is no lack of warning. Our Lord takes our thought back to the flood, but Noah had been preaching year after year and all his warnings did not make a single man outside his own family ask for a berth in the ark. The good servant is always busy about his master's work, and so is never frightened at the thought of his return. He who is living as Christ would have him will have great joy in Christ's presence when he comes.

*Parallel verses: Rom. 14: 7-12; 1 Cor. 15: 19-23; Phil. 1: 21; Rev. 14: 13; Luke 19: 12-26.*

## Literature

### BOOK REVIEWS.

#### HISTORY.

*Puritanism in the Old World and in the New*, by Rev. J. Gregory. Dr. Bradford commends this book in a brief introduction, which is interesting for its account of the author, who is pastor of the church of St. Augustine in Edinburgh. It is therefore a Scotch view of a history which is treated as peculiarly English and American.

Mr. Gregory makes no pretense of adding to the original materials of Puritan history, but he has traversed the whole field and made an interesting and valuable restatement of the matter, independent in its views and conclusions. The material seems hardly to have been thoroughly fused in the author's mind, and the stream of narrative does not always flow clearly, but the book is readable and valuable.

Mr. Gregory traces the origin of Puritanism to Holland, pointing out the presence of large industrial colonies of Flemings in Eastern England among whom the doctrines of the Lollards took deep root, and the effects of the immense immigration during the time of the Spanish persecutions. It was in Norwich, too, where the Dutch refugees were most numerous, that Robert Browne gathered the first Separatist or independent church. But while acknowledging fully this earlier debt, in regard to the question of Dutch influence upon the Pilgrims during their stay in Holland he takes (and we think justly) the other view.

Nearly half the book is devoted to the history of Puritanism in the New World, and here we think that the matter treated is far too narrow for the title. The New England Congregationalism, which traces its descent to the Pilgrims of Plymouth and the Puritans of Massachusetts, is only one stream of Puritanism in America. Passing over this, however, we have found the familiar story of the growth, changes and controversies of the New England churches set forth in order with care and sympathy. There will be differences of opinion in regard to many of the points considered, but the book is a real addition to our none too long list of denominational histories. [Fleming H. Revell Co. \$2.00.]

*Lorenzo de' Medici and Florence in the Fifteenth Century*, by E. Armstrong. This book belongs to the Heroes of the Nations Series, and treats of one of the most interesting political and social eras of modern history. What Augustus did on a large scale Cosimo, Piero and Lorenzo de' Medici did on the small, yet in its relations worldwide, stage of Florentine life—ruled through the forms of the republic, while they held all real power in their own hands. "It would have been impossible to find a milder and more peaceable tyrant," says Guicciardini, and the whole story has certain suggestive relations to our own mild and peaceable "bosses." The style limps a little here and there and the interest is lost in the confusion of details, but the book is well made, beautifully illustrated and introduces us fully to one of the great eras of human life. [G. P. Putnam's Sons. \$1.50.]

*The Early Life of Abraham Lincoln*, by Ida M. Tarbell, assisted by T. McCann Davis. Miss Tarbell has been an indefatigable gleaner in the field of the Lincoln biography. It is only a man of the very first rank who can be made the subject of such careful gathering of trivial as well as important

particulars without being made ridiculous, but the position of Lincoln was so peculiar and the strength of his personal character so marked that these things only serve as foil and background to his essential greatness. The illustrations are valuable and interesting. We shall look with pleasure to the completion of this book. [S. S. McClure, Limited. \$1.00.]

*The History of Oratory from the Age of Pericles to the Present Time*. In a volume of 440 pages Prof. Lorenzo Sears of Brown University has given us a sketch of this subject which shows a fine sense of historical perspective and skill in personal characterization. The history of the world is so large that these special histories are growing more useful and indispensable every day, and this one is to be especially commended. [S. C. Griggs & Co. \$1.50.]

#### RELIGIOUS.

*Rational Theology; or Ethical and Theological Essays*, by John Milton Williams, D. D. This is the second volume of a work already noticed in our columns. It is made up of careful papers reprinted from the reviews, and deals with such difficult subjects as the divine limitations, the reconciliation of free agency and divine sovereignty, and such practical ones as woman's sphere and duties. As a treatise on theology, setting forth the new school view as against the older Calvinism, the book would have gained by a recasting and orderly arrangement of thought and materials. As it is, it is a fearless, frank and suggestive presentation of the author's views upon the subjects he treats. [Charles H. Kerr & Co. \$1.25.]

Rev. P. W. Sinks has published, under the title of *Popular Amusements and the Christian Life*, a series of addresses delivered to his own church, with the conviction that a pastor is the proper person to discuss this perplexing problem. Not ignoring the possibility of an honest difference of opinion and without attempting to lay down rules of individual duty, he considers in a fair and candid manner the Christian's attitude toward the dance, the card table and the theater and seeks to indicate the great fundamental principles which must settle this complicated question. We heartily commend the book, especially to young people who sincerely desire guidance in this matter. [Fleming H. Revell Co. 75 cents.]

Bishop Merrill of the Methodist Episcopal Church has written a little book (*a booklet* we regret to find him calling it) on *The Crisis of This World*, or the Dominion and Doom of the Devil. It is a brief and earnest warning—"a sermon enlarged"—against the easy doctrines of modern popular eschatology which refine the devil into a figure of speech and hell into a metaphor. Such a warning is needed. [Cranston & Curtis. 60 cents.]

Prof. G. H. S. Walpole of the General Theological Seminary, New York, has gathered from a wide range of reading *Daily Teachings for the Christian Year*. The selections are catholic, devout and of high literary and intellectual quality. [Brentano. \$1.50.]

A new edition of the *Life of Jesus the Christ* by Henry Ward Beecher comes to us in a single large volume. This is the completed edition and needs no fresh characterization for our readers. [E. B. Treat. \$2.50.]

#### STORIES.

Mr. F. Hopkinson Smith is a man of strong prejudices, as recent ill-considered utter-

ances in regard to missionary work serve to show, and there are traces of the same failing in *Tom Grogan*, which we would not like to accept as an impartial sketch of modern labor leaders. The book is a very strong one, however, and the type of pothouse politician and self-seeking agitator depicted has undoubtedly often appeared in labor agitations. No one can help liking the strong, loving and wholly admirable woman who is the heroine of the story and following her fortunes with sympathy and delight to the end. And the moral tone of the book is distinctly elevating throughout. Mr. Reinhart's illustrations are capital. [Houghton, Mifflin & Co. \$1.50.]

F. Marion Crawford's latest novel, *Adam Johnstone's Son*, is a quiet story with a slight plot, although a thread of mystery running through it awakens a mild interest in the reader. The characters, which are few in number, are English people visiting a hotel in Italy. Most of the book is taken up with conversations, that are at times decidedly tame, between two ordinary young lovers, whose characters have, however, a certain attractiveness. But the most serious defect of the story is its low standard of manly virtue and honor. [Macmillan & Co. \$1.50.]

Under the title of *The Ebbing of the Tide*, Louis Becke has given us another volume of short South Sea Island stories. White traders and languid, bewitching, native maidens are for the most part the heroes and heroines of these tales. Nearly every one contains a murder or two, some of them horribly brutal and barbarous, but now and then one like *Ninia* is a simple idyl of the tropics. The stories are told with considerable dramatic power and to many the strange, picturesque setting will possess a fascination. [J. B. Lippincott Co. \$1.25.]

*The Second Opportunity of Mr. Staplehurst*, by W. Pett Ridge, is a rather clever story, but disappointing. If a successful man of forty could have the opportunity of being put back twenty years, it is to be hoped that he could manage better than did Mr. Staplehurst, many of whose mistakes would be impossible to a thoroughly high-minded man. The experience is fairly well told, with occasional bright passages, some natural conversation and one or two interesting characters, but as a whole the work is slight and has little claim to permanence. [Harper & Bros. \$1.25.]

*I Married a Wife*, by John Strange Winter, is a bright English story of love and of the trials of a husband with a too philanthropic wife devoted to "slumming." The troubles which her unselfish but inconsiderate actions brought upon them both and upon the regiment in which the husband served, and her final cure, are well and amusingly told, and the book is readable throughout. [Frederick A. Stokes Co. [75 cents.]

*The Broom Squire*, by S. Baring Gould. The author of this book has the experience of successful writing behind him, but he is so hampered by the narrow views of a provincial Englishman that he utterly spoils what comes near being a very strong story. As it is it is only limping tragedy, marred by old womanish flings and sneers at theological opponents, and leaving the reader dissatisfied both with methods and results. [Frederick A. Stokes. \$1.25.]

#### CHILDREN'S BOOKS.

*The Adventures of Hatim Tai* is a translation from the Persian by Duncan Forbes.

and is included in the series of Classics for Children. It is a story in seven parts full of remarkable adventures, and inevitably reminds one of the Arabian Nights. Hatim is represented as the personification of bravery, wisdom and generosity, and in all his thrilling experiences he never fails to display these virtues. His life is spent in relieving the distress of his fellow-creatures. He attempts to help a young prince whose only hope of winning the beautiful princess whom he loves lies in his ability to answer seven questions of her proposing, and in the effort he meets with the varied experiences which form this story. Much of the language is above the comprehension of children, yet most of them will understand enough to enjoy the tale, from which they must learn lessons of kindness, gentleness and heroism. [Ginn & Co. 50 cents.]

*Tommy Tiddles*, by Albert Lee, is a curious story of a little boy whose Noah's ark animals suddenly came to life and ran away from him. He started out in search of them and was joined by a Woolly Sheep that could talk and an ex-Pirate. Together they met many curious characters, such as the Welsh Rabbit, the Horse Radish and the Penguin, all of whom are addicted to punning and making jokes. Much of the humor of the book consists in slightly changing common expressions as, "A hair on the head is worth two on the brush," "The Pen-guin is mightier than the Sword-fish," while nonsense rhymes are scattered through the story. The illustrations, by Peter S. Newell, are very amusing and add to the effectiveness of the tale. It is a book that children delight in, even though they miss the point of some of the jokes and puns. [Harper & Bros. \$1.25.]

*Boys of The Central*, a high school story, by I. T. Thurston. This is a story of American public school life told in a bright and interesting way, and likely to be useful in suggesting that organization for good is as possible as combination for evil ends. The book has movement, adventure enough of a probable kind and shows the growth of character without moralizing or preaching. A completely satisfactory ending is reached by an improbable, not to say violent, wrench of circumstances at the last. Having established his character, the hero did not need the rehabilitation of his family circumstances, and the book would have had a stronger ending without it. With this exception we like the book very much. [A. I. Bradley & Co. \$1.00.]

*The Brownings for the Young*, edited by Frederic G. Kenyon, is a book of selections from the best poems of Robert and Elizabeth Barrett Browning. The combination of the two names in a single volume at least insures variety, as the verse of husband and wife is of essentially different texture. A smaller book than this would have held what seems to us appropriate for childhood, but the poems which we would choose are, with few exceptions, included here with some others which we do not think at all appropriate. [Macmillan & Co. 40 cents.]

*Songs and Rhymes for the Little Ones*, compiled by Mary Whitney Morrison (Jenny Wallis). This is a new edition of a book which mothers will especially value. It is well printed in large type and the selections are excellent. [Joseph Knight Co. \$1.50.]

#### MISCELLANEOUS.

*Regeneration* appears as a reply to Max Nordau's Degeneration. It would be ungracious to say that it was written by an

English snob, though that would be following closely the author's example; for he begins by a personal disparagement of Nordau, charging him with writing as a narrow-minded German Jew and an enemy to France. This might be overlooked if afterwards the book rose to that calm and dispassionate survey of his opponent's position which we expect of one claiming to stand for God and righteousness. But it does not do this. Nor does it deal fairly with the aims or the execution of Degeneration. One who had not read the latter book would obtain no just idea of it from this author. Nordau maintains that certain fashionable authors and artists—among them Baudelaire, Paul Verlaine, Dante Rossetti, Swinburne, Walt Whitman, Maeterlinck, Tolstoi, Wagner, Ibsen, Nietzsche and Zola—have contributed largely to form what he calls degenerate conditions in *fin-de-siècle* upper class society; and that these authors were or are themselves degenerates, partial imbeciles. *Regeneration* does not distinguish adequately the two parts of this proposition. In its ill-tempered zeal to steady the ark of religion and true art, it forgets that it is dealing with questions of fact. The evidences of imbecility in such men as Baudelaire and Verlaine and Nietzsche and Maeterlinck are clearly shown by Nordau. Were this admitted and the worthy aim of Degeneration recognized, the reader would be more likely to appreciate certain valid positions of *Regeneration*—such as that great men and political and social institutions are more powerful than current literature and art in raising or lowering the standard of society. On the whole, we wish that the book might have been written by the author of its excellent introduction, Prof. Nicolas Murray Butler of Columbia College. [G. P. Putnam's Sons. \$1.75.]

*Four Handed Folk*, by Olive Thorne Miller, is an entertaining account of various queer pets, chiefly of the monkey tribe, whose habits Mrs. Miller has studied at her leisure. She tells of their curious pranks and antics in the same charming style which has made her bird studies so popular, and the book is full of interesting information. People who are fond of monkeys surely owe Mrs. Miller a debt of gratitude for giving them the benefit of her studies, as few would enjoy living with such pets. Not to speak of their lack of table manners, which causes them to throw wads of half-eaten food wherever they choose, the presence of a little marmoset which is liable to jump into any one's open mouth, or a lemur which insists on combing one's hair, would make nervous person slightly uncomfortable. The chapters on Monkey Babies and Monkeys Who Work are of especial interest. [Houghton, Mifflin & Co. \$1.25.]

*The Feasts of Autolycus*, by Elizabeth Robins Pennell. These papers, first printed in the *Pall Mall Gazette*, refer rather to the time and manner of serving than to the food itself. They make a book of dainty living in which aesthetics counts for more than cookery. "But whatever your sandwich," writes Mrs. Pennell, "above all things see that its proportions be delicate and symmetrical; that it please the eye before ever the first fragment has passed into the mouth." There is, indeed, a delicate humor throughout the book which is decidedly appetizing, and lovers of good living as well as lovers of lovers of good living will get many hints from its pages. [Merriam Co. \$1.25.]

A new edition of *Wealth Against Commonwealth*, the well-known history of the greatest of American monopolies, by Henry Demarest Lloyd, has reached us. Every one ought to read it to learn what wealth without a conscience is capable of. [Harper & Brothers. \$1.00.]

The *Living Topics Cyclopedias* is an attempt to bring knowledge down to date in supplement to the encyclopedias. Judging by the first volume, *A to Boy*, the work seems to be very well done and likely to be useful for the unindexed places of the recent past. The page numbering by repetitions of the alphabet in an oddity. [John B. Alden. 50 cents per vol.]

*The Gospel of Buddha*, told by Paul Carus, comes to us in a fourth revised edition from the Open Court Publishing Co. [\$1.00.]

There is a half-hour's amusement, more or less, according to the susceptibility of the examiner, in *The Evolution of Woman*, by Harry Whitney McVickar. But let him stick to the pictures, for the verse is like Paul's stature—contemptible. [Harper & Brothers. \$2.00.]

Some who amused themselves with Bellamy's *Century of Charades* may be interested in *Open Sesame, One Hundred Answers in Rhyme*, by Harlan H. Ballard. Some of the rhymes are quite as clever as the charades which suggested them, but others are rather crude. [Joseph Knight Co. \$1.00.]

We have received Vol. II. of the *Report of the Commissioner of Education* for 1892-93 from the Government printing office in Washington.

#### NOTES.

— The Century Company's exhibition of poster designs has been exciting much interest in New York.

— The death of H. C. Bunner, editor of *Puck*, removes a striking and interesting figure from American literature.

— Sir John Millais, the new president of the London Royal Academy, has just undergone an operation for what is reported to be cancer of the throat induced by excessive smoking.

— The New York Metropolitan Museum shows at its spring opening three new pictures purchased for the Catharine Wolfe fund, the *Whale Ship* by Turner, a landscape by Rousseau and a figure piece by Lord Leighton.

— The scale of modern undergraduate college expenditure is suggested, as well as the reaction from an exclusive devotion to athletics, in the recent gift of \$1,500 from the Junior Class in Yale to the university library from the profits of this year's junior promenade.

— Miss Mary E. Wilkins's serial story, promised for *Harper's Magazine*, has been three-fourths completed, but the beginning of its appearance will be postponed from July till January on account of her breakdown of health and enforced suspension of literary work.

— The public has not taken very kindly to the first installment of Stevenson's table-talk, reported by Mrs. Isabel Strong in *Scribner's Magazine*. The truth is that trivialities are trivialities in a great author's case as in all others, and it needs a special gift of self-suppression to be a Boswell.

— *The Young Men's Era*, the international newspaper of the Young Men's Christian Association, announces that it has passed into the hands of a new publisher. The purpose of the new managers is to suspend publication during the summer but to begin again in the autumn, with a new form and increased facilities.

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— Among the recently disinterred manuscripts of Charlotte Brontë, says the London *Bookman*, has been found a fairy tale entitled *The Adventures of Edwin and Alembert*. It is a curious and remarkable anticipation of Ruskin's *The King of the Golden River*. Mr. Ruskin has read the story and pronounces it finer than his own.

— The new English Dictionary, which in twelve years has not progressed as far as the end of D, seems likely to be stopped because of the enormous expense of the undertaking. The delegates of the Clarendon Press of Oxford have suggested certain curtailments of method and the editors are considering whether it would not be better to abandon the enterprise altogether. Perhaps some English millionaire who wishes to make himself a monument will arise to bear the cost of continuance upon the original plan.

— Under the New York law, allowing the loan of libraries by the regents of the State University, more than hundred libraries a year are now sent out. The fee for six months' use is not more than five dollars, which includes transportation both ways and catalogues, record blanks, etc. By a recent extension of the system the libraries are offered to private reading clubs at a slightly larger expense. There is also an arrangement for instruction by lectures under the university extension system, which meets with increasing approval.

#### BOOKS OF THE WEEK.

- Houghton, Mifflin & Co., Boston.*  
LIFE AND LETTERS OF OLIVER WENDELL HOLMES, Two vols. By John T. Morse, Jr. pp. 334, \$58. \$4.00.  
BY OAK AND THORN. By Alice Brown. pp. 226, \$1.25.  
THE WHITE MOUNTAINS. By Julius H. Ward. pp. 311. \$1.25.  
QUAINT NANTUCKET. By William R. Bliss. pp. 225. \$1.50.  
*Lamson, Wolfe & Co., Boston.*  
FAIRY TALES. By Mabel F. Blodgett. pp. 203. \$2.00.  
*Lee & Shepard, Boston.*  
MARIA MITCHELL, LIFE, LETTERS AND JOURNALS. Compiled by Peebles M. Kendall. pp. 293. \$2.00.  
*New Amsterdam Book Co., New York.*  
THE XITH COMMANDMENT. By Halliwell Sutchiffe. pp. 333. \$1.25.  
THE LURE OF FAME. By Clive Holland. pp. 245. \$1.00.  
*D. Appleton & Co., New York.*  
THE SEATS OF THE MIGHTY. By Gilbert Parker. pp. 376. \$1.50.  
G. P. Putnam's Sons, New York.  
THE QUESTION OF COPYRIGHT. By George H. Putnam. pp. 486. \$1.75.  
*Henry Holt & Co., New York.*  
IN THE VALLEY OF TOPHET. By Henry W. Nevinson. pp. 276. \$1.00.  
T. Y. Crowell & Co., New York.  
TAXATION IN THE UNITED STATES UNDER THE INTERNAL REVENUE SYSTEM. By Frederic C. Howe, Ph. D. pp. 293. \$1.75.  
*Macmillan & Co., New York.*  
UNCOMMERCIAL TRAVELLER AND A CHILD'S HISTORY OF ENGLAND. By Charles Dickens. pp. 671. \$1.00.  
J. B. Lippincott Co., Philadelphia.  
THE MAKING OF PENNSYLVANIA. By Sydney G. Fisher. pp. 364. \$1.50.  
*John J. Hood, Philadelphia.*  
SONGS OF LOVE AND PRAISE Edited by J. R. Sweney and others. pp. 223. 35 cents.  
*United Presbyterian Board of Publication, Pittsburgh.*  
DAVID'S HARP IN SONG AND STORY. By Joseph W. Clokey, D. D. pp. 265. \$1.00.  
*Henry O. Shephard Co., Chicago.*  
THE PEOPLE'S BIBLE HISTORY. Edited by Rev. George C. Lorimer, LL D., with an introduction by Hon. W. E. Glanton. pp. 910.

#### PAPER COVERS.

- Curtis & Co., Boston.*  
MURAL PAINTING IN THE BOSTON PUBLIC LIBRARY. By Ernest F. Fenollosa. pp. 28.  
*Ginn & Co., Boston.*  
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THE ARCH OF PROMISE. 5 cents.  
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SOWING AND REAPING. By D. L. Moody. pp. 123. 15 cents.  
*MAGAZINES.*

#### APRIL. CRITICAL REVIEW.

- May. TRAVEL.—SCHOOL REVIEW.—BOOK NEWS.—KINDERGARTEN NEWS.—LEND A HAND.—CHAP-BOOK.—DONAHOE'S.—BIBLICAL WORLD.—MUSIC.—GOOD WORDS.—BOOKBUYER.—AMERICAN JOURNAL OF SOCIOLOGY.—PANSY.—GOOD HOUSEKEEP-ING.

## News from the Churches

#### Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, May 25, 10 A. M. Address by Rev. J. O. Haarvig of Allston on Music in Relation to Worship.

FOREIGN MISSIONARY PLAYER MEETING under the auspices of the Woman's Board of Missions in Pilgrim Hall, Congregational House, every Friday at 11 A. M.

AMERICAN CONGREGATIONAL ASSOCIATION, annual meeting in Pilgrim Hall, Congregational House, Boston, Monday, May 25, at twelve o'clock noon, for election of officers and other business. For the directors,

WM. H. COBE, Secretary pro tem.

MORAL EDUCATION ASSOCIATION, Lorimer Hall, Tremont Temple, May 28, 10.30 A. M. Speakers, Mrs. Julie Ward Howe, Rev. Mary T. Whitney, Rev. Isaac O. Rankin, Rev. Reuben Kidner and others.

PLYMOUTH ASSOCIATION, Kingston, May 26, 10 A. M.  
HAMPSHIRE EAST ASSOCIATION, Amherst, May 26, 10 A. M.

ANNUAL MEETING of the American Tract Society, Boston, will be held at the Tract Society's Depository, 54 Bromfield Street, Wednesday, May 27, 2.30 P. M.

JEREMIAH TAYLOR, Secretary.

ANNUAL MEETING of the Woman's Home Missionary Union will be held in the chapel of the United Church, New Haven, Ct., on Tuesday, June 2, 2.30 P. M. All are invited.

WOMAN'S BOARD OF MISSIONS—The semi-annual meeting of W. B. M. will be held with Hampshire County Branch, in Edwards Church, Northampton, Mass., Wednesday, May 27. Morning and afternoon sessions. Addresses from missionaries from China, Japan and Micronesia.

E. HARRIET STANWOOD, Secretary.

NEW YORK STATE S. S. CONVENTION, Broadway Tabernacle, corner Broadway and Twenty-fourth Street, New York city, June 2-4. For details inquire of Timothy Hough, State corresponding secretary, Syracuse, N. Y.

MIDDLESEX UNION ASSOCIATION holds its next meeting on Tuesday, May 26 at Leominster, with Dr. and Mrs. G. H. W. Scott. Ladies' day will be observed, commencing at 9.30 A. M.

SEVENTIETH ANNIVERSARY OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY, the semi-centennial of the Congregational Home Missionary Union will be held in the Center Church, New Haven, Ct., Rev. Newman Smyth, D. D., pastor, opening Tuesday evening, June 2. Maj.-Gen. O. O. Howard will preside. Rev. Daniel Merriman, D. D., of Worcester will preach the annual sermon Tuesday evening, and salutations will be offered by the pastor of the church and President of the General University, to whom General Howard will respond.

Wednesday and Thursday will be devoted to papers by the secretaries, anniversary of the Woman's Department, reports from the Maine, New Hampshire, Massachusetts, New York and Michigan Auxiliaries, anniversaries of the Church Building Society, Sunday School and Publishing Society, Education Society, etc., and to addresses by distinguished speakers from different sections of our country. Dr. W. H. Cope, Dr. W. H. Beach of Minneapolis, Fisher of New Haven, Lyman of Brooklyn, Patton of Minnesota, Nutting of Rhode Island, Cordley of the Kansas Band, Rev. Ephraim Adams of the Iowa Band, President Penrose of the Washington Band, Dr. Daniels and Beard of the American Board and the America's Missionary Association, Dr. Whittlesey of the Standardized Relief Association, Dr. Superintendent of the Standardized Department, Indiana, Indiana, Washington, Black Hills, Colorado and Utah, also from Mrs. H. S. Casswell, Mrs. H. S. Heuzelman of Indiana, Miss Caroline A. Potter of California, Rev. Dorcas Read Barber of Oregon, Mrs. Margaret E. Sangster of New York, and Field Secretaries Shelton and Pendleton.

The New England Passenger Association, the Trunk Line Association and the Western Association will pass over their roads for one-third fare in returning all certified attendants on the meetings who paid full fare in going. N. B. Certificates are required in all cases to secure this reduction. They are not kept at all stations. If the ticket agent at the local station is not supplied with certificates he can inform the delegate of the nearest station at which they can be obtained. In such case the delegate should purchase a local ticket to such station and there take up his certificate and through ticket to place of meeting. The certificates, duly filled in on both sides, are good within three days, Sunday excepted, after the adjournment of the meeting. Delegates and others availing themselves of the reduction in fare should present themselves at the office for certificates and tickets at least thirty minutes before departure of trains.

#### HOTELS AND BOARDING HOUSES.

\$4 per day, New Haven House. \$3 per day, Majestic Hotel. \$2 per day, Elliot House, the Westmoreland, the Tremont, Gardes' Hotel, Winthrop House \$1 per day.

Sea View Hotel, Saville Rock, twenty minutes' ride by electric car, \$1.50 per day (one in a room), \$1 per day (two in a room), will accommodate 200.

Boarding houses, \$2.50, Mrs. A. C. Smith, 316 Crown St.; \$1.50 per day, Grove Hall, 39 Grove St.; Mrs. George Thompson, 94 York Square; Mrs. Herrick, 62 York Square; Mrs. C. K. Nichols, 90 Whalley Avenue; Mrs. Lombard, 74 Lake Place; Mrs. Forbes, 339 Orange St.; Mrs. Cameron, 25 Crown St.; Mrs. Briggs, 636 State St.; Mrs. Lyon, 532 Chapel St.; Mrs. Fowler, 111 Edgewood Avenue; Mrs. E. S. Burt, 6 Prospect St.; Mrs. Beckwith, 16 Grove St.; Mrs. Blight, 10 Chapel St.; Mrs. Cowles, 16 Olive St.; Mrs. Blight, 39 Howard St.; Mrs. H. W. Tomson, 145 Edward St. (two in a room); Mrs. Burnett, 123 Park St.; Mrs. Blot, 136 College St.

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per cent. day in our Sunday schools if the prospects of success promised anything like the results in a Bay State school.

Congregationalists generally should participate in the joyous celebrations in Ohio and Indiana, especially congratulating the church in the latter State that it successfully resisted the efforts of two of its pastors to lead it at one time into another fold.

#### THE INDIANA STATE MEETING.

The noble edifice of the old First Church, Michigan City, had been swept and garnished for the great occasion, and from "turret to foundation stone" stood freshly renovated and beautiful, and smiled a thousand welcomes, May 12-14, to the 100 incoming guests. Rev. W. C. Gordon, the pastor, and his enthusiastic people outdid themselves. Mrs. Haskell's generosity shone in the new and elegant equipment. It was the anniversary of a memorable convention held here in 1846. There were many reasons why it should be the most splendid Congregational association ever held in Indiana, and it was.

The meeting was a grand success in arrangement, program, historic interest and progressive spirit, and will mark an epoch in Congregationalism in the Hoosier State. Dr. J. H. Crum proved to be a prompt and efficient moderator, and pushed the crowded and comprehensive program through with dispatch. The lake breezes modified the extreme heat.

In the expectant attitude of the cultured congregation which gathered Tuesday night to listen to the opening sermon, there was a hearty stimulus to Dr. A. H. Ball, the preacher. His text was Eph. 5: 25-27, and he preached to his aroused and responsive congregation a sermon admirable in structure, beautiful in literary form, and hopeful and inspiring in spirit, upon The Perfect Church. It struck a high level of thought which was maintained throughout the meeting.

Wednesday was denominational day, devoted to a rapid and spirited review of the condition of the churches at home and abroad, with reports of local registrars and such eloquent presentation of missionary facts and motives as is usually furnished by Secretaries H. D. Wiard, G. A. Hood and A. N. Hitchcock, the effective words of Mrs. H. S. Caswell and others, including voices from the foreign and home fields. Supt. E. D. Curtis reviewed the growth of the last decade. Present figures show that the churches number fifty-six, a gain of thirty-two in ten years; ministers forty, a gain of twenty-four; home missionaries, twenty-nine, a gain of twenty-four; home expenditures, \$56,268, more than double the amount ten years ago; church members 4,600, also more than doubled, and benevolences \$4,632, a gain of over \$2,600. Y. P. S. C. E members number 1,500.

The center and glory of the occasion was in the banquet, the after-dinner speeches and the papers of Wednesday evening. The repast was rich, delicate and generous, and was served with all the refinements of modern culinary standards. The after "feast of reason and flow of soul" was participated in by Dr. N. A. Hyde, the Nestor of the State, Dr. J. M. Williams and Rev. C. H. Rogers, former pastors, and Dr. J. M. Sturtevant, who, with Dr. G. S. F. Savage, represented the National Council. Dr. J. H. Crum presided and Prof. A. M. Hall, a visiting "Christian" brother, pointed to his three Senior Class pupils in attendance and, humorously depicting his own probable transition to the Congregational fold, quoted "God be with you till we meet again." The themes were reminiscent of Congregational beginnings, pre-historic Congregationalism and the remarkable developments towards Christian unity now in progress, and there were echoes from the Piqua Conference.

The papers by Dr. Savage on The Internal History of the Council of 1846, by Dr. Sturtevant on Early Congregationalism in the West and by Dr. Hyde on Indiana Reminiscences

were listened to with interested attention. An elegant souvenir program, richly illustrated and full of information, was presented each guest.

Thursday also was a great day, with a series of able addresses cumulative in effect and closing with a magnificent audience to listen to Professor McKenzie of Chicago Seminary at night. The program was educational in purpose and was too full for impromptu discussion. In speaking of the Modern Church, Rev. J. S. Ainslie presented the objective readjustments necessary to meet changed modern conditions. Rev. F. E. Dewhurst spoke eloquently and beautifully on the Church as a Witness to the Whole of Life, and Rev. W. A. Bartlett, who soon leaves for Massachusetts, gave a stirring address on Worship as a Lost Art, followed by Prof. W. E. Teale of Michigan City on Music and the Church Service. Miss K. M. Funk, the gifted soprano of the New England Church, Chicago, sang solos. She attended the various sessions and assisted the choir and Professor Teale in the pleasing and perfected service rendered.

The sociological session elicited unusual interest. Supt. Alexander Johnson of the State Institution for Feeble-Minded Children, a staunch Congregationalist, by the way, made an effective plea for The Christian as a Citizen. He advocated isolated detention in county jails; indefinite sentences to prison life, with parole for the cured ones; and the erection of an intermediary control school for first offenders, between the reform school and the prisons. Prof. Graham Taylor followed with a grand and telling speech on The Church Extending a Hand to the World—the outside home world and the outside work world.

Prof. W. D. McKenzie gave the closing address on The Authority of the Christian Teacher. His was a strong, simple and spiritual discourse, bringing out the points for Sunday school teachers as for ministers. The members of the association were extended the courtesy of a visit to the State prison by Warden Harley. The association will meet with the Kokomo Church in 1897.

E. D. C.

#### MISSOURI ASSOCIATION.

For Missouri May is the month of roses; and while the fiercest summer heat sometimes falls upon our annual gatherings, this year three perfect days of blue skies, May 5-7, bracing breezes and flowery fragrance added their benediction to the abounding hospitality of Lamar's cordial citizens. This delightful community is remote and difficult of access for delegates from the eastern and northern regions, many of whom traveled further than from Boston to Philadelphia to be present, but the place was a wise selection in view of the important interests and still more important prospects in this section. The sessions were held in the beautiful new edifice which is one of the achievements of Rev. C. A. Greenlee's administration. The attendance was unusually small, especially of laymen, a fact due to the financial burdens which are oppressing every church in the State. The program, under the efficient moderatorship of Rev. J. W. Sutherland, was admirably carried out as regards the interest of its themes and the exceptionally high order of their treatment.

The opening sermon was by Dr. G. C. Adams, who has earned the high honor and love of his brethren by his fifteen years of persistent and powerful work with the Compton Hill Church in St. Louis, where over 1,000 members have been gathered during his pastorate, nearly all of whom have come from other than originally Congregational circles. Taking for his text, "He saw and believed," he gave a masterly analysis of John's gospel, and a luminous illustration of the way in which Jesus dealt with his followers so as to produce strong conviction, a religion of the heart and the power to make others imitators

of their Master. The communion service was followed by a tender and appropriate address from Dr. N. H. Whittlesey in behalf of our ministerial veterans.

Wednesday morning was, as usual, devoted to the interests of education in our State. The various academies had warm words of commendation from several visitors, showing that their important work is making excellent progress. President Fuller and Principal Howland represented the college and academy departments at Drury, where there is rejoicing over the completed endowment of \$200,000, but where there is not yet relief from immediate financial pressure. In the increasingly high quality of scholarship and the growing constituency of the college there is gratifying progress. We are specially fortunate in having the united and enthusiastic support of the whole State for our one college. Such a movement as is now going on in Kansas to build at Wichita a rival to Washburn, through the extraordinary encouragement of our Education Society, would be an impossibility with us.

Thursday morning, given to our home missionary work, was a session of deep interest. Superintendent Wray's report had its lights and shadows, but revealed progress along the lines of wise and far-seeing reconstruction of the work. In both our cities and in our country churches reduced appropriations have wrought havoc, yet called out some magnificent heroism. It is coming to be the regretful conviction of our leaders that the New York officers are so misled by the splendors of their Oklahoma boom as to be unable to see opportunities for solid and sure progress nearer home. We are hoping that they will sometime get a glimpse of the great fruit belt of southern Missouri and northern Arkansas, into which thousands of fugitives from the drought-smitten Northwest are pouring for permanent occupation, and give us some of the dollars that are now being squandered upon mushroom towns farther west.

Among the many strong papers presented it will not be invidious to single out Dr. Albert Bushnell's upon A Drawing Church and Rev. F. V. Stevens's elaborate study of the South Carolina dispensary system as exceptionally strong. Rev. Pearse Pinch, our latest and highly prized acquisition from Kansas, gave a model treatment to the labor problem, and Dr. Michael Burnham's address upon Spiritual Power was in his most masterly and impassioned vein.

The secretaries of the benevolent societies were as warmly welcomed as ever, and had their allotted time increased by the business committee instead of cut short as sometimes happens. Our committee on resolutions made tender mention of Dr. E. K. Alden, and specially endorsed the jubilee plans of the A. M. A. The meeting next year at St. Louis with the Compton Hill Church is to combine the home and foreign departments of woman's work, and is to lay special stress upon securing delegates from our Christian Endeavor Societies.

J. L. S.

#### THE KANSAS ASSOCIATION.

Bright skies and historic associations had their influence in bringing 200 ministers and delegates to Lawrence for the annual sessions of the General Association, May 7-10. The writer was entertained in a house which survived the desolation of the Quantrill Raid. Stories of hairbreadth escapes at the massacre and of the thrilling events which centered around Lawrence in ante-bellum times are still told by old inhabitants to eager listeners.

Plymouth Church was our host. Hon. Edwin Tucker was chosen moderator. The statistical clerk's report showed 183 churches and 13,214 members—a gain of 497.

The theme which by rearrangement governed the thought throughout was The Responsibility of the Church, viewed, success-

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ively, as respects the church's own spiritual life, for the evangelization of its own neighborhood, for the young, for social and civic reform, and for the conversion of the world. This theme controlled the impressive opening sermon by Rev. H. D. Herr and made thought continuous and progressive, while yet varied, from day to day, working towards a climax in the foreign missionary meeting of the closing session. The intellectual and spiritual tone of the meeting was high. Perfect unity of feeling prevailed. Every person announced on the program performed his part. Dr. Michael Burnham re-enforced the thought on The Responsibility of the Church for the Young with a powerful address on The Opportunity of the Church With the Young, and on the same evening Rev. J. L. Sewall spoke effectively on Christian Endeavor.

The Responsibility of Each Church for the Evangelization of Its Own Neighborhood was a subject which elicited much and favorable interest, it being in line with new activity by several churches to establish branch work in country districts. Rev. Messrs. Sheldon and Dougherty voiced general sentiments in advocating wise and earnest activity by Christians in the cause of social and civic reform, the former stating the principles and the latter asking, What are you going to do about it?

The Sunday school was given a prominent place. Superintendents Sutherland and Bush presented encouraging reports, showing growth in the number and efficiency of our schools. Seldom does Kansas hear better papers on Sunday school themes than that on Bible Study, by Prof. L. D. Whittemore, and on Primary Work, by Mrs. F. P. Hogbin of Sabetha.

The anniversary of the Kansas Home Missionary Society occupied two hours on Friday afternoon. Sixty-two missionary pastors have been employed during the year supplying seventy-five churches and thirty-nine stations, with 8,300 persons in the Sunday congregations and 6,600 in the Sunday schools. Fifty missionary churches report revivals of religion and 595 new members have been added. Five new churches have been organized, all of which are served without additional expense to the C. H. M. S. While hard times have prevailed, much less distressing poverty has been experienced than during the preceding year. The churches have been strengthened spiritually and pastors and churches adapt themselves nobly to trying conditions necessitated by the lessened resources of the people and of the C. H. M. S. The contributions to the C. H. M. S. were \$4,183, besides a legacy of \$500. Great interest was awakened by the story of their work told by four young home missionaries, three of them from the frontier.

Washburn College was represented by Prof. F. W. Ellis, who declared it had never been on a better basis for usefulness and growth. Each of the academies reported hopeful conditions and outlook. Secretaries Boynton, Hood, Herrick and Whittlesey spoke convincingly for their societies; Dr. Roy's "jubilee service," with workers from the field, captured the audience; and Secretary Hitchcock's words found special timeliness in the discussion of the theme, The Responsibility of the Church for the Conversion of the World. It was universally regretted that no secretary of the C. H. M. S. could attend the association this year.

On Sunday Sec. G. M. Boynton preached on Christian Fellowship. In the afternoon the rarely precious home missionary experience meeting, the tender communion season, at which twenty six persons were received to membership by the pastor, Dr. Cordley, and the stirring missionary meeting in the evening warmed our hearts and sent us on our way with happiest memories of the General Association of 1896.

The woman's missionary meetings, held for two days just prior to the association, de-

serve a more extended notice than space here allows. They were marked by encouraging reports of progress, intelligent discussion of missionary problems, deep spirituality, and the cheering presence and words of Miss Mary P. Wright, who went from Kansas to the foreign field.

L. P. B.

### THEOLOGICAL SEMINARIES.

#### Bangor.

The appointments of students for summer work have been made by Secretary Hatch of the Maine Missionary Society. Senior Class: W. C. Adams, Steuben; W. C. Martyn, Masardis; R. R. Morson, Freedom. They expect to take further study next year. Middle Class: F. H. Baker, Vassalboro; C. N. Davie, Rumford Point; M. A. Farren, North Belfast; B. A. Lucas, Sandy Point; R. H. McPherson, Upton; J. H. Mousley, Topsfield; E. H. Newcomb, East Bangor; D. E. Putnam, Sunset; W. H. Stearns, Burlington; G. H. Woodward, Central District, Bangor. Junior Class: D. F. Atherton, Portage Lake; H. A. Beadle, West Gouldsboro; J. T. Berry, Northfield; J. R. Boardman, Blanchard; A. Cullens, Amherst and Aurora; S. Goodwin, Olamont; E. E. Grant, Medway; A. B. Hunt, Whiting; C. P. Marshall, Deer Isle North, and Little; J. E. Newton, Jackman; J. M. Thomas, Outer Long Island; G. H. Wilbur, Gilhead.—A picture of the Senior Class has been hung in one of the classrooms.

#### Andover.

Last Sunday being the first day of the celebration of the 250th anniversary of the town the Seminary Church was brilliantly decorated and a large congregation gathered, the Phillips Seniors appearing for the first time in cap and gown. Professor Taylor preached. In the morning his sermon was on the Spirit of Educational Andover. The theme in the afternoon was The Principals of Phillips Academy. The Seminary Church joined with the other Andover churches in a union missionary service in the evening at the Old South. In honor of the anniversary the outside of Bartlet Chapel is gay with bunting.—Last Thursday evening the Society of Inquiry held a missionary meeting on the subject of Africa, papers being presented by George S. Ball, Alexander Sloan and W. H. Dutcher.—Examinations in electives begin May 28.—Several robberies of jewelry, clothing and money have recently occurred in Phillips Hall.

#### Hartford.

The annual May festival of the Hosmer Hall Choral Union, in which many of the students sing, was given at Parson's Theater Monday and Tuesday of last week. The students generally attended the concerts.—Rodney Dennis, Esq., president of the Human Society, lectured before the Sociological Club last Wednesday evening.—Rev. A. B. Bassett of Ware, Mass., has begun his elective course on Experiential Theology with the Seniors.—At the general exercises last week the essay was on The Street Games of New York Children. Mr. Post preached a sermon.—The total number of elective courses for next year is 148, a considerable increase over the number for the present year. The choices must be made by May 30, so that the schedule for next year may be arranged early.

#### Yale.

The Missionary Association has elected as president C. C. Merrill.—The Volunteer Mission Band has elected W. S. Beard as president. N. C. Whittemore leaves next month for Korea under appointment by the Presbyterian Board.—The closing papers before the class in systematic theology were on Denney's Lectures on Theology and Progressive Orthodoxy.—On Tuesday evening of last week Professor Fisher tendered a reception to the members of the school at his residence.—G. A. Bushee and T. N. Baker have been appointed Commencement speakers in place of J. H. Kimball and James Davies, who declined.—The Senior Class poet is I. W. Riley and the prophet E. C. Wheeler. A. G. Beach is class president and E. C. Wheeler secretary.—A. E. Johnson and Aaron Brock are under home missionary appointment for the summer in Kansas. E. J. Converse will labor in Maine and C. P. Pierce will supply the church in Middletown, N. Y.—Messrs. Wallace, Fankhauser, Converse, Riley, Ashjian, Beach, Kimball and Thorp of the Senior Class will take graduate work next year.—The annual meeting of the alumni will be held May 20, after the Commencement exercises. The committee appointed last year with reference to the formation of an alumni association will report.

In the evening a reception will be tendered Prof. George Adam Smith and the Graduating Class in the Lowell Mason Room.

### CONFERENCES AND ASSOCIATIONS.

Mass.—The Essex South Conference met at Hamilton, May 13. The topics were: The Restoration of Family Worship, The Sunday School as a Social, Educational and Spiritual Force, America's Great Revivals; Their Differences and Seasons. The History of Essex South Conference, by Rev. T. F. Waters, will be published. The churches were shown to be in a flourishing condition, several having received large additions in membership.

Worcester Central Conference met at Princeton May 12. The themes were: Oriental Opportunities, God's Providence and Man's Response, The Efficacy of Prayer, Adult Derelicts and the Sunday School, The Bible and the Christian Endeavor Society. Miss Leitch's stirring appeal for the Eastern Turkey Mission met with a hearty response, over \$600 being subscribed. The report of the churches showed increased benevolences and gains in all lines of church activity.

The North Berkshire Conference met in Williamsburg, May 13. The topics were: The Church Exalting the Home, Close Relations of Sister Churches, The Needs of the Sunday Evening Service, Qualifications for Church Membership.

The East Hampshire Conference met last in Greenwich with an attendance larger than usual. The topics were: The Value of the Prayer Meeting to the Church, The Great Needs of the Church. Rev. Oliver Huckel preached.

At the Worcester North Conference in Athol, May 12, 13, topics were: The A. M. A., The C. H. M. S., The Midweek Prayer Meeting, Dangers of Worldliness Among Christians. Rev. G. B. Kamour preached the sermon.

Cr.—The New London County annual conference was entertained by the Broadway Church, Norwich, and rejoiced in the largest attendance in its 34 years' existence. The retiring moderator, Dr. W. S. Palmer, preached a practical sermon. Reports were given by nearly all the churches. Excellent addresses were given by Secretary Woodbury of the A. M. A. and Prof. Williston Walker of Hartford Seminary on The Value of a Knowledge of Congregationalism to Our Churches, and How to Secure It.

Minn.—Owatonna Conference met at Waterville, May 12-14, with a large attendance of pastors. Topics were: The Mission of the Church in Its Vicinity; Organization for Service; The Pulpit as Seen from the Pew; The Pew as Seen from the Pulpit; Christian Citizenship; The Rescue of the Sabbath; Missionary Extension; Evangelistic Endeavor; How to Interest Men in Church Work; Fellowship Meetings. A symposium on benevolence, followed by a discussion upon an annual offering for each of the benevolent societies from every church, was of much interest. The annual sermon was preached by Rev. Mrs. H. M. Mulliken. Considerable time was given to home missions and an earnest appeal made for funds for new work in northern Minnesota. The women's meetings were interesting and well attended. One or two churches reported rivials of great power.

Io.—The Northeastern Association, meeting at Decorah, May 12-15, opened with the associational sermon by Rev. V. B. Hill. All the missionary societies had a hearing. Other topics were: The Mission of Christianity, Church Fellowship, The Minister's Study, The Importance of Preaching in Congregational Churches, and Business Methods in Church Work.

Neb.—Lincoln Association met at Ashland, May 10-12. Dr. Lewis Gregory preaching the sermon, which reviewed the work within the bounds of the association during the past 25 years. Among the topics were: The Ideal Prayer Meeting, The New Revivalism, Breadth of Missionary Interest, The Church and Temperance, The Purpose of the Church. The afternoon and evening of the closing day were devoted to Sunday school and Endeavor work. A resolution was passed deprecating efforts to organize another college in the State. After the regular services the association was invited to participate in a banquet which closed the celebration of the 25th anniversary of the Ashland church. Addresses were made by "Father" Dresser, a worker in the State for the past 27 years, by President Perry and others.

S. D.—The spring meeting of the Black Hills Association was held at Hot Springs, May 12, 13. Rev. T. W. C. Cheeseman preached the sermon. Among the subjects considered were: Institutional Churches, Gambling, Was Jesus a Socialist? and The Dropping of Delinquent Church Members.

Wyo.—Northwestern (formerly Seattle) Association met with the Edgewater Church, Seattle, and was largely attended. The sermon was by Rev. W. H. G. Temple. The general theme was The Church and the People; and such questions as

**Church and Prayer Meeting Attendance.** The Church and the Times, Industrial, Political and Municipal Reform, and the Submerged Classes were discussed with great interest. The work of the several benevolent societies was considered. Five churches were received into the association, and other communities were reported as ready for organization. W. L. Dawson and J. W. Hard were approved to preach and J. J. Tompkins, who is conducting services in isolated communities as a lay preacher, was approved to continue in such work.

**Oregon.**—The Willamette Association met at Albany, April 28, 29, Rev. J. W. Cowan, D. D., preaching the sermon. The themes were: The Holy Spirit, The Kingdom of God, Missions. The Outlook for the Kingdom, The Sunday School and the Kingdom, My Place in the Kingdom, Education and the Kingdom, The Holy Spirit and Missions, and The Consecrated Man the Instrument of the Holy Spirit, were the principal papers. Encouraging reports were made by a large majority of the churches. Missions, home and foreign, were represented. The division of the association into smaller districts, which had been under discussion for three years, was accomplished after a prolonged and spirited debate. The new local associations will be Columbia, containing 10 churches; East Side with 14; West Side with 13; Southern with nine; and Mid-Columbia with nine. Willamette Association has increased from eight churches and 821 members in 1886 to 48 churches and 3,183 members.

**CALIFORNIA.**—The Upper Bay Conference met last at Vacaville. All but four churches were represented. The Mission of the Church was ably discussed, Miss Crosby of Micronesia adding greatly to the interest by her graphic account of work in her field.

#### CLUBS.

**MASS.**—The Old Boston Club meeting at the Brunswick last Monday evening discussed The Down-Town Problem, Messrs. Frank Wood, J. A. Lane and S. P. Smith and Rev. C. R. Brown elucidating the important subject from different points of view.

**MO.**—The May festival of the St. Louis Club, held at the Southern Hotel May 11, was characterized by a new feature. Rev. W. W. Boyd, D. D. (Baptist), and Rev. William Short, D. D. (Episcopal), spoke upon The Good in Congregationalism. Representatives of the Presbyterian and Methodist Episcopal denominations were upon the program, but for some reason unknown to the club failed to be present.

#### NEW ENGLAND.

##### Boston.

**What Training Are the Churches Demanding for Their Pastors?** was the question under consideration at the Ministers' Meeting Monday morning. Dr. W. H. Dolster read a paper printed last year in *The Word and Work*, in which he emphasized three important points in which he believes the churches demand a minister to be well trained: 1. The practical administration and businesslike management of the spiritual forces of the church. 2. The true spirit and principles of "Christian Worldliness." 3. A vital, or ethical, rather than a governmental or imperial theology. This paper was followed by a bright discussion in which it was made evident that in the judgment of the ministers present, at least, strong common sense was a most necessary portion of the equipment of a useful pastor.

**Old South.** Rev. George Adam Smith, D. D., of Free Church College, Glasgow, will occupy the pulpit next Sunday morning and evening, May 24.

**Berkeley Temple.** The continued services of the second anniversary of the School of Applied Christianity were held during last week, May 12-14, the public exercises on the English Bible and Christian ethics occurring on the first two days, with a reception to the school by the church on the latter, and the graduating exercises taking place May 14. The afternoon was devoted to the graduates, seven in number, who read essays on The Christian Worker and Social Problems, What Christianity Has Done for Woman, The Kingdom of God, "The Silent Partner," Home Ministration, The Mission of the Christian Worker and The Modern Hand-Book. In the evening Dr. C. L. Thompson of New York gave an address on Christianity Applied, Dr. C. A. Dickinson spoke briefly and Rev. Lawrence Phelps, the principal, presented the diplomas.

**DORCHESTER.**—*Pilgrim.* A new organ, to cost over \$4,000, is to be put in place during the pastor's vacation this summer.

**BOSTON.**—Dr. A. A. Berle preached his fifth anniversary sermon as pastor last Sunday on The Preacher of Today.

#### Massachusetts.

**SALEM.**—*South.* The church has sustained a serious loss in the death of Amos Johnson, M. D., who was for many years a deacon and efficient and generous worker. He had held important offices here, was an ex-president of the Congregational Club and was connected with many other important bodies.

**ROCKPORT.**—*First.* Rev. Israel Alsworth has preached his fifth anniversary sermon after a period of specially successful labor. The number of accessions have been larger than during the first five years of any other pastorate, and the membership is larger than for 12 years previous. All the organizations are in excellent order.

**LOWELL.**—*John Street.* Rev. G. H. Johnson completed four years of service with this church last Sunday. During this period 50 persons have united with the church and a payment of \$950 has been made on the church debt. The church is facing the problem of the down-town church with patient persistence in the work of the gospel.—*First.* Rev. G. F. Kenngott has been chosen to preach the memorial sermon before the three Posts of the Grand Army.

**NEEDHAM.**—*First.* Ten persons were added to the church, Rev. A. S. Walker, D. D., pastor, May 3, making an even 100 accessions during the last 10 months. The remarkable interest which has prevailed during the past winter is a fresh illustration of what may be expected from a united praying people and the earnest preaching of the gospel with God's blessing upon it.

**WORCESTER.**—*Pilgrim* observed the 13th anniversary of its Sunday school, May 10, as "100 percent day." The attendance was 664, the largest in the history of the school, and lacked but 14 of the total enrollment.—*Norwegian* holds its meetings in the Summer Street chapel.

**RUTLAND.**—This church is in quite a flourishing condition. Eight persons have been added since Jan 1, seven on confession. Two were received at the May communion. The present membership is 201. The amount given for benevolence last year was about \$200. The Sunday evening service is a general conference meeting. The Y. P. S. C. E. has about 70 members. Rev. Sidney Crawford is pastor.

**BARRE.**—The largest amount of regular contributions ever given by this church for benevolent purposes was given last year—\$840. There have been nine additions since Jan. 1, three on confession. The present membership is 170. The Y. P. S. C. E. and Sunday school are both in good condition and doing good work. Rev. J. F. Gaylord is pastor.

**WARREN.**—A recent report shows an increase in Sunday school attendance of 25 per cent. over last year. Five new members were received into the church at the last communion. The Y. P. S. C. E. has given \$25 as a special gift to the American Board to continue for another year the work of a native preacher in India whose labors were to close on account of retrenchment. Rev. H. G. Hale is pastor.

**WARE.**—*East.* The Men's League was organized in March and has been successful thus far. The evening congregations have doubled, making the average for the past six weeks 400. The various organizations are flourishing. The contributions for benevolence last year were \$4,050. Rev. A. B. Bassett is pastor.

**NORTHAMPTON.**—*First.* The annual reports show a membership of 369, of whom 12 were received last year, four on confession. The various benevolent societies handed over \$2,432 which were appropriated to a number of worthy causes outside the gifts to the regular societies.

**SPRINGFIELD.**—*First.* The repairs on the meeting house are to be more extensive than was at first anticipated. Much of the present interior was probably put up when the house was built, 77 years ago, and still remains firm. Steel cannot now be satisfactorily used and so the dome form will be retained to preserve the colonial character and acoustic properties of the interior. The repairs will occupy seven or eight weeks. Meanwhile the Court Square Theater services are attracting large congregations. An orchestra and chorus lead the singing.—*Hope.* The Boys' Brigade finished its season May 15 with an exhibition and competitive drill, followed by social. The boys have done good work under military and religious instructors, and the organization has attracted much attention.—*Park.* Rev. A. E. Cross, formerly of Cliftondale, began his pastorate last Sunday. He is a graduate of Phillips Academy, Amherst College and Andover Seminary, and has studied abroad at Oxford. The people are unanimous in receiving him.—*Eastern Avenue.* Prof. P. H. Buechler of Boston is now holding a week of music with this church. Classes in hymn singing are held every

evening for adults and in the afternoon for children. Professor Buechler is a graduate of two musical universities in Germany and came to this country as the leader of a large orchestra. Since his conversion he has devoted his whole time to the improvement of church music. He is a special instructor in music at the International Y. M. C. A. training school.

##### Maine.

**BANGOR.**—*Hammond Street* has been presented with a set of individual communion cups, the gift of Mrs. H. A. Daggett in memory of her husband, the late J. M. Daggett, a beloved officer of the church for many years. The pastor, Rev. H. L. Griffin, made the presentation for the donor and Deacon E. F. Duren received the gift for the church. Deacon Duren and his wife will celebrate the 60th anniversary of their marriage May 30.

**HIRAM AND SEBAGO.**—These churches, six miles apart, have been greatly blessed the past year in the ministry of Mr. G. P. Merrett, who soon leaves them to enter college. Secretary Hatch assisted, May 3, in receiving to the Sebago church 16 adult members. In the afternoon a similar service was held at Hiram where no members had been received for some years, but 12 joined at this time.

**FRYEBURG.**—The annual meeting of the church was held May 1. The pastor, Rev. C. S. Young, closes his labors May 10 after a successful and acceptable pastorate. He has now purchased a farm. The church is prosperous, harmonious and free from debt.

**PHILLIPS.**—Rev. W. W. Ranney has preached his farewell sermon, much to the regret of the church and the community. He has ministered faithfully and successfully here four years.

**MACHIAS.**—The receipts of the May Day breakfast and entertainments of the day and evening were \$110.

##### New Hampshire.

**MONT VERNON.**—The grading of the grounds about the new meeting house and parsonage was successfully accomplished May 2. By a previous arrangement 60 men and a dozen teams were on the ground for work at a seasonable hour. The value of this gratuity was nearly \$200. The women as enthusiastically supplied a feast for the volunteers. A row of handsome rock maple trees has been set out in front of the parsonage. The raising of money for a new organ is under way. The town will probably purchase the old building for a town hall.

**MANCHESTER.**—*First.* The special Sunday evening services during the winter have been largely attended. Dr. T. E. Clapp, the pastor, has confined himself to preaching the gospel and his efforts have been a success.

**EXETER.**—*First.* The tower of the church edifice, which has long been leaning, has now been put into its normal position and the upper part of the belfry is undergoing needed repairs.

By a May festival the Ladies' Aid Society of South Seabrook raised \$42 for the insurance of the church building.—A set of individual communion cups has been lately presented to the church in Meriden by an unknown friend.

##### Vermont.

**BETHEL.**—The church has lately received a gift of \$250 through the Ladies' Aid Society.

##### Connecticut.

**MANSFIELD CENTER.**—*First* held its annual meeting May 6. The financial affairs were found to be in good condition. Repairs and improvements have been made on the meeting house and parsonage. Benevolent contributions were \$102. Eighteen new members have been received into fellowship, mostly as result of revival meetings. The field of the church covers much territory and neighborhood meetings are held under the care of the pastor in out districts. A large and well-attended C. E. Society is one of the most hopeful features. The pastor and his wife have organized a reading circle among the young people.

**NEW HAVEN.**—The 25th annual meeting of the branch of the Woman's Board of Missions was held in United Church Chapel May 12, 13. Among the speakers were Mrs. Judson Smith, Mrs. De Forest of Japan, Miss Webb of Turkey and Mrs. Capron of India. About 200 out of town delegates were present.—*Plymouth.* Since Jan. 1 the church has received 55 new members, 20 on confession. They are nearly all adults. The attendance at Sunday school has doubled, and a large mission circle has been organized. The pastor is Dr. W. W. McLane.

**BRANFORD.**—A class of 10 young men was received into the church on confession on a recent Sunday and five other persons were received by letter. Thirteen active members have just been added to the C. E. Society and more are expected. The congregations are large, the spiritual life is strong and

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the membership is the largest in the history of the church. Dr. T. S. Devitt is pastor.

**ROCKVILLE.**—Rev. Mr. Hall has declined the call extended to him, delaying his answer several weeks on account of illness. The women are making preparations to raise money necessary to pay off the church debt. It is expected that the entire \$6,000 will be subscribed in a short time, payable in 12 monthly payments.

**WEST REDDING.**—A new chapel, costing \$800, was dedicated in the Umpawog district May 8. The Sunday school was organized about five years ago and now numbers 60 members. Three different denominations were represented at the dedication exercises.

**MIDDLETON.**—*North.* The church has been notified that it will be presented with \$5,000 to establish a trust fund in memory of Miss Fannie A. Russell, the income to be used to pay for a pew, to be called the Fannie Russell pew.

The rear of the pulpit of the South Windsor church has been enlarged and changed to make room for the choir.

#### MIDDLE STATES.

##### New York.

**LINCKLAEN.**—The old church in this place has been in a condition of suspended animation for 13 years and the field has been occupied largely by the Methodists. In the last few months, in connection with a striking religious interest under the preaching of Rev. D. W. Bull of Pitcher, there has been a great change. The community have freely voted for Congregational services and, on the 13th, the church was reorganized with 20 members, only two belonging to the old organization. Rev. Lemuel Jones has assisted in the work. This will make four church organizations to which Mr. Bull minister and he will have the assistance of Mr. S. R. Myers of the Middle Class of Yale Seminary for the summer.

**LYSANDER.**—Rev. J. L. Keedy is having a successful pastorate in several directions, one of which is of special interest: a class of children to study a catechism. Examinations are required, and as a result a number are about to unite with the church. Another catechism on church government and methods will give the young people a thorough knowledge of church life. A series of sermons on different denominations has aroused much interest.

**SUMMER HILL.**—The church edifice has been repaired recently at an expense of \$500 and services of rededication were held May 10. The past history of the church and its present duty were subjects of papers, and the pastor, Rev. A. M. Asadourian, and Rev. F. A. S. Storer gave addresses. The repairs and refitting were greatly needed and the contributions for them were mostly in sums from 25 cents to \$5.

**LOCKPORT.**—*East Avenue.* This new organization, after feeling the hard times so severely, is taking on new life and hopefulness in the coming of Rev. W. J. Tate of Springfield, Mass. At his installation, on the 14th, a new part was introduced—the charge to the choir—which was given by Rev. J. L. Franklin of Buffalo.

**MILLVILLE.**—This church, without a pastor for a considerable time and much reduced in strength, has been greatly revived and its membership increased in the past year under the ministry of Rev. H. C. Keeley. He is a Western evangelist and his labors have resulted in adding to the church nearly 70 members.

#### THE SOUTH.

##### Florida.

**TAMPA.**—This church is prosperous. Its reading room and institutional activity are specially successful features. The membership is increasing. A Cuban school receives aid from the church. Rev. E. P. Herrick is pastor.

The Florida Home Missionary Society has started a movement to spread the Cuban work already begun in Florida by this society to Havana in providing for a band of orphan children, to be gathered all over the island, from among those whose parents have been slain in the war.—Our recent Sunday at West Palm Beach a class of 13 adults was received into the church.—An exodus among the people in White City has necessitated the closing of the church for the present.

#### THE INTERIOR.

##### Ohio.

**SPRINGFIELD.**—First. Secretary W. H. Warren of the H. M. S., and former pastor here for 12 years, recently gave an exceedingly interesting account of his work in Michigan to a large audience.—*Lagonda Avenue.* Rev. A. E. Woodruff has taken hold of the work in this church with a strong hand

and already enjoys the cordial co-operation of church and congregation.

#### Illinois.

**ROCKEFELLER.**—This church, under the lead of its efficient pastor, Rev. Isaac Cookman, has made gratifying progress during the last 20 months. A church building has been purchased and completely remodeled and a convenient parsonage has been erected. A few weeks ago it was found necessary to add to the seating capacity by placing 50 more chairs in the audience-room.

**GALESBURG.**—*Knox Street.* Rev. Arthur Miles, the pastor, is rejoicing over the results of meetings conducted by Evangelist Van Auken, assisted by Mr. John R. Bursk, singer. The cards signed number 51, and 27 persons have been received to membership.

#### Wisconsin.

**BELOIT.**—Rev. Henry Ostrom of Milwaukee, the evangelist, has just finished a short series of union services in which the First and Second Churches participated. The spiritual life has been stimulated, much personal work has been done and general interest awakened. Many cards were signed. The churches will continue their fellowship meetings longer.

#### THE WEST.

##### Iowa.

**POSTVILLE.**—During the four years' pastorate of Rev. L. S. Hand, which closed May 10, both meeting house and manse have been repaired and the lecture-room newly furnished. Home expenses have averaged \$1,200 a year and benevolences about \$600. A home department of the Bible school, a Junior C. E., two battalions of Pickets and an afternoon prayer meeting have been organized. Special revival services have been held every year, the last bringing 23 accessions at one time. Mr. Hand's work has not been confined to his own church, but he has rendered valuable service in the community and has helped several neighboring Sunday schools and C. E. societies.

**EKALDER.**—A church building enterprise has been undertaken, and \$2,000 already have been pledged. The building is to cost about \$3,000. The church is only two years of age. Rev. F. L. Fisk is pastor. Arrangements have been made for holding evangelistic services under the leadership of Evangelist Thompson of South Dakota.

**THOMPSON.**—This church, only a few months old, May 10 dedicated a house of worship costing about \$1,000. Secretary Douglass preached the sermon. Only \$40 were needed to complete payment for the building. The C. C. B. S. aids the enterprise to the amount of \$200. Rev. Abi L. Nutting is pastor.

**CRESCO.**—The church is now under the pastoral care of Mr. O. H. Holmes, a young man from Chicago Theological Seminary. The women recently paid the last dollar of indebtedness on the parsonage, and the church in all departments is free of debt.

**DECORAH.**—A remarkable spirit of fellowship and co-operation is reported among the leading churches of the city.

#### Minnesota.

**MINNEAPOLIS.**—*Como Avenue.* Interest is growing in the Woman's Congregational Missionary Union, a characteristic organization of the city. A full meeting of this society was held May 12 and devoted to home missions. Among the topics were: The Year-Book: Does It Help Missions and How? How Do We Give, Judiciously or Impulsively? A Lesson of Christian Helpfulness from the Greeks, Lenten Readings in Congregational Churches, The Margaret Louise Home, New York City and The Girl's Village Home, Ilford, Eng.—*Plymouth.* A largely attended reception was given to Rev. and Mrs. D. N. Beach, May 13. Mr. Beach has already made a warm place for himself in the affections of his church, of his brother ministers and of the whole city.

**EXCELSIOR.**—The edifice has recently been painted, the young people furnishing the paint and two young men doing the work. The new pastor, Rev. C. L. Mears, begins work May 17, and there is a hopeful outlook for this church, the second of its order in the State.

**HAMILTON.**—This country church, once strong and self-supporting, is served by a Dutch Reformed clergyman of the vicinity. Interest has been awakened and a determination to live. The meeting house is undergoing repairs.

**NEW YORK MILLS.**—The pastor preaches at four stations, holds Bible readings and children's meetings throughout a circuit of 45 miles, conducting a service in some place nearly every evening in the week.

#### Nebraska.

**ASHLAND.**—The silver anniversary of the birth of this church was delightfully observed May 10-12,

the former date beginning also the fifth year of the present pastorate under Rev. Wilson Denney. Features of the program were a valuable historical survey by Hon. H. H. Shedd, the business history of the church by the treasurer, Mr. F. H. Chickering, and other papers showing its financial and missionary record, as well as work done by the women. The celebration closed with a banquet at the opera house, when 25 silver dollars were presented to Hon. H. H. Shedd and wife in token of appreciation by the church of their long and faithful service. With the exception of the present pastor and a six months' supply the church has had but three pastors in its history, each of whom served seven years.

#### South Dakota.

**CENTERVILLE.**—Evangelists Thomson and Gamble have closed a three weeks' series of union meetings. Christians have been greatly quickened and foundations laid for future spiritual fruitage. Several persons have already been received into the church. The spirit of union among the several churches is stronger than ever before.

**IROQUOIS AND OSCEOLA.**—The work in this large field, in care of Rev. A. H. Robbins, is increasing in interest. Home departments have been organized in the Sunday schools, and much help is expected from this feature.

#### Montana.

**HELENA.**—The church was greatly strengthened by the reception, May 3, of 21 members, 18 on confession, Rev. Carl Kelsey's entire Sunday school class being among the number. These accessions are largely the result of union evangelistic services under the leadership of Messrs. Elliott and Butts.

**GREAT FALLS.**—Rev. A. J. Williamson, who has so successfully carried forward the work here for the past six months, is compelled on account of his wife's health to decline the unanimous call to the permanent pastorate. He and the church part with mutual regret.

**LAUREL.**—The whole community is enthusiastic in the matter of a house of worship and contributions have been generous.

#### PACIFIC COAST.

##### California.

**SAN LORENZO.**—Rev. L. L. Wirt has been assisting the pastor in a 10 days' meeting. Besides quickening of members there were several conversions. A neighboring pastor, Rev. F. H. Maer of Niles, showed his interest by bringing his C. E. society in a body on Sunday evening.

**PALERMO.**—At a council held April 28 Mrs. Alice M. Robinson was ordained as an evangelist. She is at present serving the church at Wyandotte, six miles from Palermo.

#### Oregon.

**PORTLAND.**—*Mississippi Avenue.* A house to house canvass is being made in the parish to find those who do not attend any church or Sunday school. This measure has revealed a few indigent families whose wants have been supplied. A number of Catholic families permit their children to attend this Sunday school. Two Catholics united with the church recently.—*Sunnyside.* A Boys' Brigade, organized two months ago, now has 50 members who, by the Christian influences thrown around them, have been transformed from an ungovernable lot of boys into orderly, well-behaved young men, attentive to the instruction given them and manifesting much interest in their Sunday prayer meeting.

#### Washington.

A parsonage is being built in Leavenworth for Rev. Jonas Bushell, who has just accepted a call to this church.—Rev. H. W. Houlding is receiving a hearty welcome as State evangelist.

#### CANADA.

**MONTREAL.**—*Point St. Charles.* Deep and widespread regret is felt at the resignation of Rev. Thomas Hall, the only pastor since the organization in 1891. The original membership of 30 has increased to 175, and the Sunday school, which began with three teachers and five scholars, now reports a membership of 250.

We do not sing enough, either in our homes or in the house of God. The tongue that is singing will not be scolding or slandering, or complaining or uttering nonsense. And in the house of God it is sheer robbery to seal the mouths of Christ's redeemed followers and to relegate the sacred joy of praise to the voices of half a dozen hired performers. Choirs have their use; it is their abuse that works spiritual mischief.—Dr. T. L. Cuyler.

## Centennial of Congregationalism in Ohio.

The State Association and the Church History Society combined their meetings, May 12-14, at Marietta, where the first permanent settlement in Ohio was commenced April 7, 1788, the first sermon to whites in Ohio preached July 20 of the same year, and where the first governor of the Northwest Territory lived.

The First Church, where the meetings were

byterianism, finding its home on the Western Reserve; the Welsh variety, beginning at Paddy's Run in 1803, where preaching was in Welsh for seventy-five years but whence has gone forth many educated and useful citizens, the little community never being without representatives among college students; the anti-slavery variety, several churches originating by withdrawal from other bodies be-

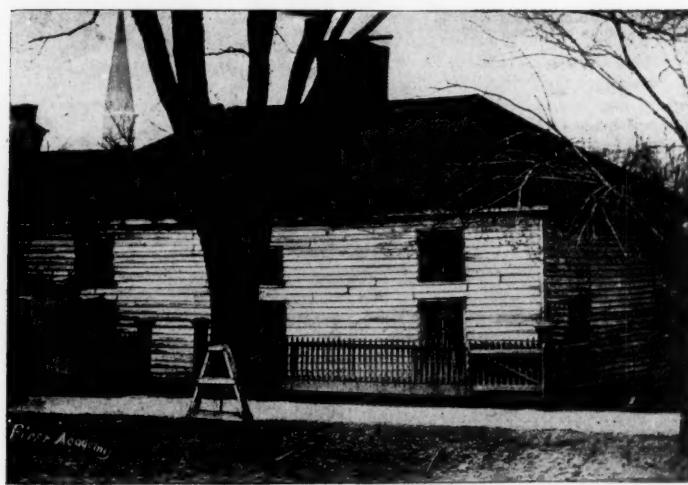
dowed Harvard with sixpences and silver spoons has been repeated in Dartmouth, Williams, Bowdoin, Hudson, Oberlin, Marietta, Wabash, Illinois, Knox, Beloit, Iowa, Olivet, Carleton, Doane, Yankton, Redfield, Colorado and Whitman, and that our educational greatness had not consisted in marble halls but in earnest students and high-minded instructors.

It were idle to attempt a single word, where many words would not suffice, to express the value of such papers as those sent by Prof. Frank H. Foster on Congregationalism Previous to 1800, and by Prof. Williston Walker, D. D., on Contributions of Congregationalism to Civic and Public Affairs, or those read by Dr. William Kincaid on The Home Missionary Work of Congregationalism and by Rev. Washington Gladden on Contributions of Congregationalism to Theological Progress.

The last paper on The Future of Congregationalism by Dr. Henry M. Ladd was most stimulating. The closing evening was given to greetings from representatives of Michigan, Illinois and Wisconsin and reminiscences by old settlers.

The association appointed a committee to co-operate with the Church History Society in securing the publication in a volume of the historical addresses of the meeting.

E. O. MEAD.



MUSKINGUM ACADEMY  
The first school building in Ohio; built in 1798.

held, was the first Congregational church organized in Ohio (Dec. 6, 1796). Its "two-horned" edifice, the oldest in use in the State, but still well preserved and beautiful, has been used continuously for church purposes since 1808. Here at the old-time "gateway of the Northwest" met representatives of the Northwest Territory, which came into the possession of the United States by the famous "ordinance of 1787," the work of the same man who was instrumental in forming the Marietta colony, Rev. Manasseh Cutler of Ipswich, Mass.

The address of welcome by President Simpson was rich and racy. President Ballantine's sermon, Matt. 23: 8-10, was a noble forth-setting of our polity as Scriptural, potential and ennobling. Organization was effected by the choice of Dr. H. M. Ladd, moderator; Rev. R. S. Lindsay, assistant; Rev. E. O. Mead, scribe; Prof. J. F. Berry, assistant.

Even a century of history could not crowd out the reports of the association's standing committees on missionary societies. A resolution was unanimously passed protesting against the arrest of the A. M. A. teachers in Florida, for teaching white and colored children in the same school, as an outrage upon the civil and religious liberty guaranteed under the Constitution, and promising the officers of the A. M. A. sympathy and support in contesting this action to the last. Resolutions were passed denouncing Turkish atrocities and calling on our Government to leave nothing undone in her power to rebuke and restrain this ferocity, also endorsing the recent Piqua Congregational Christian Conference and appointing a committee authorized to co-operate in calling further like conventions.

The enthusiasm, which kept up well during the missionary addresses, rose still higher when Dr. D. L. Leonard spoke on the Foreign Missionary Work of Congregationalism. Rev. C. E. Dickinson, in his valuable paper on the Early History of Congregationalism in Ohio, noted five varieties: the Massachusetts variety, purely democratic, exemplified in the Marietta colony; the Connecticut variety, with its consociations tending toward Pres-

cause of more pronounced views on human freedom; and the Oberlin variety, which was democratic and anti-slavery but whose peculiarity was in its views on sanctification.

Dr. James Brand took up the thread of history which Dr. Dickinson laid down and told us of the "cruel and divisive distrust springing from mutual ignorance and disposition to criticize," fostered by the "plan of union," which had allowed half a century to go by without any general and permanent organization, then of the numerous abortive attempts to organize a State body, finally



FIRST CONGREGATIONAL CHURCH, MARIETTA, O.

crowned with success at Dayton in 1852, and of the influence on public affairs which the State association has exerted since it has stood above the "grave of buried prejudices."

Pres. C. F. Thwing made us all feel proud of the educational work of Congregationalism as, with easy grace, he recounted our noble succession of colleges and instructors and showed that the spirit of sacrifice which en-

Marietta. The pastor, Rev. C. E. Dickinson has been at work on it for more than a year. The ten papers which he had planned to have read were all that could have been desired. All were disappointed that Dr. Quint could not be present and that he could not even send his paper for some one else to read. Deep and hearty sympathy was felt for him in his recent bereavement and the hope expressed

hat he may be spared many years to serve our churches.

Some features of the gathering were peculiar. The program was carried out to the letter. Although there was no limit to the length of the papers presented no one was permitted to read more than half an hour. This cut off some in the very midst of what seemed to reader and listener alike the most interesting part of the paper. But as all the papers are to be printed in full, the loss is less than it otherwise might have been. Then there were no discussions. The only chance for brethren not on the program to talk was in the brief intervals allowed for business and in the devotional hours. The number who wanted to tell the stories of early days in the last half-hour devoted to reminiscences was an indication of what might have been enjoyed had the program been less crowded. But the meeting was designedly historical and was held strictly to the purpose for which it had been called. Dr. Ladd of Cleveland was moderator, and in the dispatch of business and the rigor with which he kept readers of papers within their time gave universal satisfaction. Ohio Congregationalism has come to self-consciousness. It is not ashamed of its history. But it lives in the present rather than in the past. It is keenly alive to present demands.

It realizes present responsibilities. It is faithful to the idea of the church and to the conversion of individuals. Through men born of God it would leaven society, while at the same time doing all it can to alleviate suffering, to right existing wrongs and to bring classes of men now opposed to each other into complete harmony. In the earnestness of the men who took part in this association, in the candor with which they presented their views, in the charity they manifested for each other and for all who differed from them, in their manifest eagerness to bring men to God rather than to win them for any particular sect, while at the same time exhibiting the utmost loyalty for the denomination they represent, there is prophecy of great accomplishments in the future.

FRANKLIN.

#### CHRISTIAN ENDEAVOR NOTES.

A free copy of the denominational missionary magazine is sent by the C. E. Missionary League of the Reformed Church in America to each society of its denomination contributing annually not less than \$10 to the denominational missionary boards.

At Scotland's convention, held in Edinburgh, the secretary's report showed an increase in the number of Scotch societies from 196 to 314. The Free Church leads the list with 70 societies, followed by the United Presbyterians and Baptists. An inspiring service was held on the spot in the Grassmarket where the martyrs suffered.

All local unions competing for the banners to be awarded at Washington should report their work to Secretary Baer by June 15. One banner each goes to the union that has done the best work in Christian citizenship, in organizing the largest number of new societies since the Boston convention and in promoting proportionate giving, i. e., having the largest number of individual members giving not less than one-tenth of their incomes.

At the Tennessee Convention, held in Union City, an important topic was The Missionary Uprising Among the Young. An open parliament was also devoted to the subject. At the closing meeting 68 persons pledged themselves to tithe giving and a large number expressed their willingness to go as foreign missionaries. The members of the societies in the State now number 12,040. There have been 470 conversions among the members during the past year and \$3,784 have been given to missions.

Washington has several gospel wagons, and for the first time in a C. E. Convention use will be made of this mode of evangelization. Another new feature will be a daily Bible reading, from 8.30 to 9.30, at the New York Avenue Presbyterian Church. Early morning prayer meetings are to be held in 33 churches each morning. Two of the new chorus leaders will be Mr. Peter Bilhorn and Mr. E. O. Excell, while Mr. Sankey will also be present to assist in the music. Tent Washington will be known as the official headquarters, and the desks of Dr. Clark and Secretary Paer will be on its platform during all the sessions.

Following the preparatory meetings at Washington there will be two addresses of 30 minutes each followed by a "quiet hour." There will also be three lectures illustrated by the stereopticon. One afternoon there will be held in one of the tents a meeting in the interests of Armenia and among the speakers will be Miss M. W. Leitch and Rev. B. Fay Mills. At the same time a large number of missionaries will speak in the other tents at the session of the World's C. E. Union. Among the speakers on Christian Citizenship are Rev. R. S. McArthur, D. D., Mr. B. T. Washington, Mr. Thomas Murphy, Miss J. A. Ackerman and Rev. J. B. Morgan of Chester, Eng.

#### A MODERN REDACTOR.

In Public Document No. 52 of the Commonwealth of Massachusetts, the same being the eighth report of the custodian of public records, and recently issued, there is to be found an amusing account of a modern redactor of ancient documents. Says the custodian:

The following preface to a copy made in 1860 for a town within fifteen miles of Boston surpassed anything I have yet discovered. The copyist says that, in justice to himself, he could not copy such bad spelling: "I have, therefore, corrected throughout the bad spelling of those old records and have given the words in the current, modern, true orthography, as justified by the standard authorities. Whereas the language was incoherent, indefinite and bungling, where bad grammar was used, where the style was deplorably bad, and where the true meaning was evidently not given, I have not hesitated to amend expressions so far at least as to make it correct, intelligible and decent. I have in many instances abridged the record, . . . never changing the sense, but expressing it by a more concise and transparent phraseology."

The wrong of gambling lies, therefore, not at all in the excessive indulgence in an intrinsically innocent practice, but in the surrender to chance of acts which ought to be controlled by reason alone, and decided by the will in accordance with the moral law of justice or of benevolence. That is, gambling is an attempt to act outside the moral law without appearing to act contrary to it.—Prof. W. Douglas Mackenzie.

#### Marriages.

*The charge for marriage notices is twenty-five cents.*

NOBLE—PIERCE—In Riceville, Io., at the residence of the bride's brother, Rev. L. M. Pierce, May 12, Arthur W. Noble and Laura A. Pierce. Rev. L. E. Potter of Elma, Io., assisted in the ceremony.

#### Deaths.

*The charge for notices of death is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.*

BREWER—In San Antonio, Tex., May 12, of consumption, Frankie, daughter of Justice Brewer of the United States Supreme Court.

GREENLEAF—In Springfield, May 14, Orrick H. Greenleaf, aged nearly 73 yrs. He was a large paper man-

ufacturer and a generous giver, his gifts amounting to about \$150,000, of which the Moody schools at Northfield received \$25,000. He gave a public park to Springfield and held several offices of civic trust.

HOSMER—In West Acton, May 3, Mrs. Mary P., widow of Deacon Silas Hosmer, aged 82 yrs. "Blessed are the dead who die in the Lord."

JOHNSON—In Salem, May 12, Dr. Amos H. Johnson, aged 64 yrs., 9 mos. He was one of the ablest physicians and profoundest scholars in Essex County, an active member of the South Church and held several prominent offices in the city and State.

SEWALL—In Kansas City, Mo., May 15, at the home of his son, Rev. John L. Sewall, Rev. William Sewall, for many years a pastor in Vermont and Massachusetts.

TYLER—In Roslindale, May 13, Rev. A. H. Tyler, aged 72 yrs.

**Sales Talk**

Hood's Sarsaparilla has enjoyed public confidence and patronage from the beginning to a greater extent than was ever accorded any other proprietary medicine, because it possesses greater merit and produces greater cures than any other. These are facts easily proven, if you are interested, by asking any dealer in the United States. All advertisements of Hood's Sarsaparilla, like Hood's Sarsaparilla itself, are honest. We have never deceived the public, and this, with its superlative medicinal merit, is why the people have such an abiding confidence in it, and buy it almost to the exclusion of all other Sarsaparillas and blood purifiers.

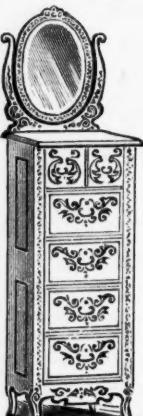
## Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists, \$1.

**Hood's Pills** are purely vegetable, reliable and beneficial. 25c.



## For the Summer.



We have prepared especially for Summer Cottages a line of furniture, finished in soft ivory-white, and decorated in the old-fashioned style, with painted scenes, borders, historic sketches, etc., executed in china-blue.

This furniture is of the same interesting character as the old Plymouth clocks, high-backed rockers, hearth stools, etc., which memory associates with our grandmothers' "guest room."

In harmony with the prevailing architecture of our summer cottages, there could not be a better selection of furniture than these old reproductions of the last century. They have all the durability of mahogany, and are made and outfitted in the best manner.

Naturally they are quite inexpensive, and this week our stock is very complete.

**PAINÉ FURNITURE CO.,  
48 CANAL STREET, BOSTON.**

**THE BUSINESS OUTLOOK.**

It cannot be said that general trade improves much. The merchant and financier are alike harassed by the refusal of McKinley, the most prominent Republican candidate for the presidential nomination, to state his attitude on the money question.

All classes of merchandise buyers are operating very conservatively, buying only in a hand-to-mouth way. The cotton, woolen, and iron and steel industries show little or no change for the better. Merchants also report collections as continuing unsatisfactory. Prices of the various staples are fairly steady, but that is all. The outlook in boots and shoes is brighter and values are firmer.

Speculation on the stock exchanges continues that all interests evidently waiting for the Republican financial plank to be definitely determined at St. Louis. If that plank declares unequivocally for the gold standard, speculation will revive and general trade improve, but if it is a straddle on the money question, many men are fearful of another crash in Wall Street. Bank clearings for last week decreased one and four-tenths per cent compared with the week previous, and more than twelve per cent as compared with the corresponding week of last year.

**BIOGRAPHICAL.**

REV. AMORY H. TYLER

Was born in 1824 and his early life was spent in Monson, Me. He became Christian at eighteen under the preaching of Rev. Horatio Ilsley and resolved at once to make the ministry his lifework. He worked his way through Bangor Seminary by teaching, in which vocation he was eminently successful. Graduating August, 1854, he married Harriet A. Merrill of Saccarappa, and soon after was ordained pastor of the church in Falmouth. Other pastorate were at South Freeport, Norway, Monson and Camden, Me., and Middleton, North Weymouth and Dover, Mass. Especially rich spiritual harvests were his work at Falmouth, Monson and Camden.

About four years ago his health failed, since which time he has lived with his daughter, Mrs. E. E. Sideling of Roslindale, tenderly cared for by his beloved companion and children. Gradually failing he finally became entirely helpless, though the vital organs were comparatively unimpaired, and the mind as clear as in days of his vigor. Eleven days before his death, which occurred May 13, his faithful and constant companion was taken from him, after one week's illness from pneumonia. The shock was too much; no more natural sleep, no more appetite; his heart was broken; still not a murmur. His whole sickness had been the incarnation of patient resignation. He was conscious to the last and the end was peace. Brief funeral services were held at Roslindale, and also at North Weymouth, where he was buried. He leaves two sons and four daughters. A loving husband, an affectionate father, a sincere friend and a faithful servant of his Master has gone to his reward.

R. A. R.

NORA PERRY

Died in Dudley, May 13, after a brief illness, at the age of fifty-five. Most of her literary career was passed in Boston, where her poems published in the *Atlantic Monthly* attracted favorable attention from Longfellow and other *literati*. But she was more successful as a prose writer, her books for girls being especially popular. As a newspaper correspondent, also, she gained a wide reputation. Several of her religious poems appeared first in the columns of *The Congregationalist*.

**A FORECAST OF COMING NOTE-WORTHY MEETINGS.**

In tabulating the following condensed calendar of the important gatherings of the coming few months we have received special assistance from an article in the current number of *The Review of Reviews*:

Congregational Home Missionary Society, New Haven, Ct., June 2-4.

Congregational Education Society, New Haven, Ct., June 2-4.  
National Conference of Charities and Correction, Grand Rapids, Mich., June 4-10.  
National Conference of Y. M. C. A. Secretaries, Cleveland, O., June 5-9.  
International Missionary Union, Clifton Springs, N. Y., June 10-17.  
International Sunday School Reception and Conference, Northfield, Mass., June 20-22.  
International Sunday School Convention, Boston, Mass., June 23-26.  
World's Student Conference, Northfield, Mass., June 26-July 5.  
Chautauqua Assembly, Chautauqua, N. Y., June 27-Aug. 24.  
Evangelical Alliance, Fiftieth Anniversary, Mildmay, Eng., June 30-July 4.  
Northfield Y. M. C. A. Camp, Northfield, Mass., July 1-Sept. 1.  
School for Systematic Bible Study, Northfield, Mass., July 6-Aug. 24.  
National Educational Association, Buffalo, N. Y., July 7-10.  
Christian Endeavor Convention, Washington, D. C., July 8-13.  
Y. W. C. A. Conference, Northfield, Mass., July 10-20.  
General Conference for Bible Study, Northfield, Mass., July 30-Aug. 12.  
Association for the Advancement of Science, Buffalo, N. Y., Aug. 24-29.  
American Social Science Association, Saratoga, N. Y., Sept. 1-5.  
American Board, Toledo, O., Oct. 6-9.  
American Missionary Association, Boston, Mass., Oct. 22.  
National W. C. T. U. Convention, St. Louis, Mo., Nov. 13-18.

**Q'OCIZONE**, q'ocizone, reiterated day after day, will not be a wearisome word. Q'ocizone is for the night sleepless, and induces—no forcing—natural regular rest. Q'ocizone is produced by Recuper Co., Boston.

ANY one desiring to visit Chautauqua or Niagara Falls can do so on the occasion of the National Educational Association in Buffalo, July 3-10, when tickets to Buffalo will be sold at one fare for the round trip plus \$2. If a visit at Chautauqua is desired, tickets can be extended for return until July 31.

**SUMMER TOURS TO ALASKA.**—Prominent among the tourist enterprises of Messrs. Raymond & Whitcomb for the coming months are their trips across the continent and to far away Alaska, with sojourns also in that land of marvels, the Yellowstone National Park. The dates of departure from Boston for the different parties are May 25, July 2 and 16. In addition to the points just mentioned there will be visits to Denver, Manitou, Glenwood Springs, Salt Lake City, Portland, the cities on Puget Sound, and Minneapolis and St. Paul. Other tours to Europe, also to the Hawaiian Islands, Japan and China, are announced by this enterprising firm. Circulars descriptive of the tours will be sent free to any address by Raymond & Whitcomb, 296 Washington Street, opposite School Street.

*Not a Patent Medicine.*

In cases of

Paralysis  
Vertigo  
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**Freigh's Tonic**

*A Phosphorized Cerebro-Spinant.*

has been prescribed by over forty thousand physicians with wonderful success. Sample by mail, 25 cents; regular bottle, \$1.00, 100 doses. Concentrated, prompt, powerful. Descriptive pamphlet, full directions, testimonials, etc., sent to any address.

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*Formula on  
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**WOMAN'S BOARD PRAYER MEETING.**

PILGRIM HALL, CONGREGATIONAL HOUSE,  
BOSTON, MAY 15.

The leader, Miss Annie C. Bridgman, treasurer of the Woman's Home Missionary Association, turned the thoughts of those present to the "life more abundantly" which all Christians could have in Christ Jesus. She took her illustration from the opening spring. All winter there has been the hidden, secret life in plant and tree which, as by a magical touch, bursts forth into the abounding life everywhere. In us there is the same life. We may have been cold and dull since last October, but in us is the life and we can have it "more abundantly."

Letters were read from Mrs. Gulick and Miss Page, an interesting account also by Mr. Gulick of the Christian burial of a little child, son of a graduate of the International Institute of San Sebastian. Mrs. Judson Smith then introduced Mrs. Dr. Wellman and little Paul, who, with Dr. Wellman, are soon to set sail for the West African Mission, a contribution of home missions from their field in Oklahoma. Mrs. Wellman spoke cheerfully of the life before her, narrating impressively the story of the Scotch lassie carrying a big baby, who, being asked if he was not heavy, replied: "Heavy? Why no, he's my brother!" Work is easy, Mrs. Wellman said, since we are all "brothers."

Three missionaries from Japan were also present: Miss Shedd, Miss Daughaday and Mrs. Rowland. Miss Daughaday writes back to her Japanese friends that she finds Christianity very much alive in this country and brings to us encouraging incidents of conversion among the Japanese. Mrs. Wolcott Calkins remembered in prayer the various interests that had been presented, after which Miss Stanwood gave a cordial invitation to the ladies present to attend the semi-annual meeting of the Woman's Board of Missions, to be held in Northampton, May 27. Miss Bridgman, whose home is in that city, heartily seconded this invitation.

**GOOD CHURCH MUSIC.**

Music has no moral quality; it is not good because it persuades a thief not to steal, or bad because it sets fire to the church. It is good or bad according as it fulfills its mission. The lowest grade of music is to be commended and used if it takes hold of the heart of a poor ignorant wanderer and lifts him into a longing for a better life; but the illiterate brother who exhorts those of his level with recognized effect is not therefore invited into the pulpits of cultured congregations, and the fact that a piece is valuable in the slums does not prove its value everywhere; nor does it follow that music is doing its elevating, interpreting work because a tune "goes" or "is popular," or even because it is set to good

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words. . . . Music whose melodies are commonplace, whose harmonies are meaningless, and whose rhythms are suggestive of the street or the dance, is not calculated to inspire a worshipful state of mind, to edify an educated congregation, or to proclaim the glory of God as revealed in his perfect gift of the art of tones to his children, even though it may attract and please the unthinking.—Dr. Henry G. Hatchett, in the *Outlook*.

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### AFRICAN DIAMONDS—HOME PRODUCTION.

"Brederen," urged a colored pastor pleading for prompter payment of his salary, "yer can't expec' dis nigger to preach on earf an bo-abd in heab'n."

A colored philosopher is reported to have said, "Life, my breddern, am mos'y made up of prayin' for rain and then wishin' it would cl'ar off."

#### FAITH IN GENERAL JACKSON.

Just after the death of Andrew Jackson, a friend of his met an old family servant and began asking him a few questions about his late master. "Do you think," he said, "that the General has gone to heaven?" "'Deed, I dunno, sab; dat jis' depen's." "Depends on what?" "Jis' depen's, sab, on ef de Gin'al wanted to go, sab, er not," said the old darky, with supreme confidence in the General; "ef he wanted to go, sab, he am dab, shoo; an' ef he didn't, he ain't, sab."—*New York Post*.

In the Boston *Globe* our amiable friend, Colonel Fay, repeats a capital story told by Dr. Bolles at a late Portland church reception of a one-time pastor of a colored church in that proud city by the sea and Gen. Samuel Fessenden, the father of the statesman, William Pitt Fessenden. The colored people had undertaken to build a church and General Fessenden was the largest contributor, giving \$500. Dr. Bolles described the scene when the church was dedicated. Many of the city pastors were present, and well known men of all classes in the community. The colored pastor was very original character, uneducated but eloquent and impressive. He read the list of the contributors to the fund, and pausing before that of General Fessenden, who was a noted anti-slavery man, he said: "Gen. Samuel Fessenden, \$500. God bless General Fessenden. We know that although his skin is white, he has got a black heart." The preacher never could understand why the people laughed.—*Lewiston Journal*.

One of the delegates told this story on himself. At one of the hotels a colored man takes the hats of the guests as they go into the dining-room, and hands each man his hat without hesitation or mistake as he comes out. "How did you know," asked the wondering delegate, "that this was my hat?" "I didn't know it wuz your hat," was the quick response, "I only knows it wuz de hat you gub me."

#### PHILISTINISM OUTGROWN.

Modern society in passing from the militant to the industrial type, and in displacing its oligarchic constitution for a democratic one, went through a period of Philistinism. This Philistinism, based on crude theorizing and inadequate information, was marked by contempt for the institutions of the past and an exultant self-confidence due to lack of historical perspective. Signs are not wanting that in America, in some respects at least, this Philistinism is being outgrown. A warm and healthy idealism is stealing over a large portion of the American people. They are turning to historical studies, to art, literature and philosophy, as never people turned before. Their sacrifices for education and philanthropy have long since surpassed in amount the treasures of kings and emperors. The conviction that civilization is continuous and that the present, changed though it be, is deeply rooted in the past is no longer confined to scholars, but has become the common property of intelligent people. From this has sprung a new support for higher education, and for historical and scientific research, that is a happy augury for the century so soon to open.—*Nicholas Murray Butler*.

There are worse things in this world than mutual admiration societies. Mutual recrimination societies are a good deal worse.—*The Lutheran Evangelist*.

### The Congregationalist

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**THE CHURCH PRAYER MEETING.**  
Topic, May 24-30. God Our Comforter. 2 Cor. 1: 1-4; 1 John 3: 1-3.  
When do we need his com'ort? How does God comfort us? How can we show appreciation of it? (See prayer meeting editorial.)

### FOR AGED MINISTERS AND MINISTERS' WIDOWS.

The Board of Ministerial Aid was established in 1868 by the General Association of the Congregational churches and ministers of Massachusetts, which selected the first members and directed them to become incorporate. From that time the board has gone on in its unobtrusive but sacred work specified above. Hon. Charles T. Russell was its president from 1868 until his lamented decease a few months since, and gave not only his warm interest but his legal advice—a work which is now continued by his nephew, Arthur H. Russell. Mr. Arthur G. Stanwood, 701 Sears Building, Boston, is treasurer, and Mr. A. C. Farley of Farley, Harvey & Co. is secretary and auditor. The board has now a permanent fund, from various legacies, of about \$30,000, but it has to rely upon contributions from the churches. Some churches have a rule which sends to the board annually one communion contribution, that of March, for example. If the 589 Congregational churches in our State would all take this fitting course, the income would be ample. Other churches place the board on the regular list of annual contributions.

The board is able to appropriate to widows from \$100 to \$150 each, with an excess sometimes in cases of young children left helpless. At the present time no widow whose case comes to our knowledge is left without help. From \$100 to \$200 is appropriated to aged and disabled ministers, and when a helpless couple remains a larger appropriation is exceptionally made. Indeed, some years ago a home was found in a Christian family for a very aged minister, entirely dependent and helpless, for which the board paid \$300. But the godly man soon went to his Father's house. It is proper for this committee to say that sometimes members of the board have made special donations when need was urgent.

The treasurer always announces in his annual report, "Expenses—none." This means not only that he gives his well-known financial skill, but that no member of the board ever takes from the sacred fund a single cent for postage, circulars, or anything else. Nor does *The Congregationalist* ever make any charge for the use of its columns. Of course, the personal interest of the committee in the discharge of its delicate duties means much more of sympathy with the Master's troubled servants than is involved in financial appropriations.

The board wants more money, that is, aged ministers and widows, whose often sad and touching stories we cannot make public, need more money. We feel compelled to call special attention to the fact that this board, established by the Congregational churches of the State, is the only one acting as their agent, and the only one which as such is authorized to appeal to the churches for their benefactions.

A. H. QUINT,  
C. B. RICE,  
J. W. WELLMAN, } Committee.

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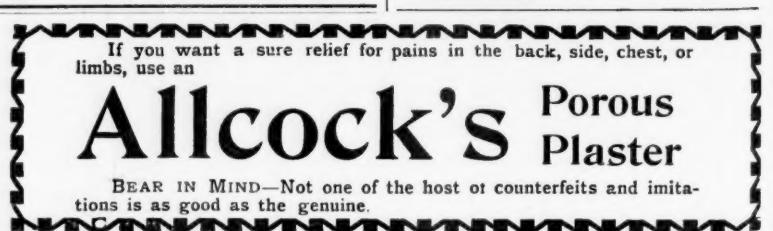
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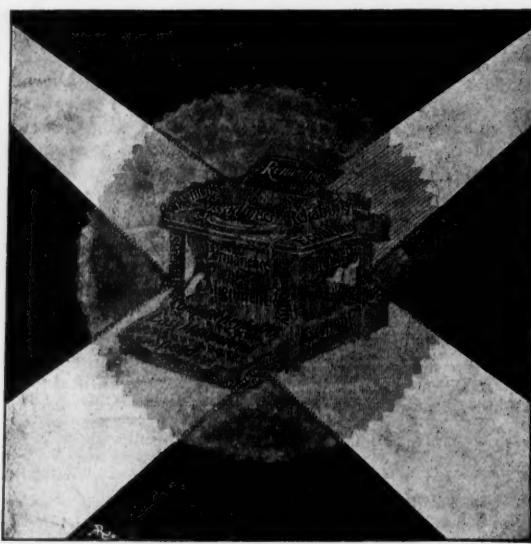
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